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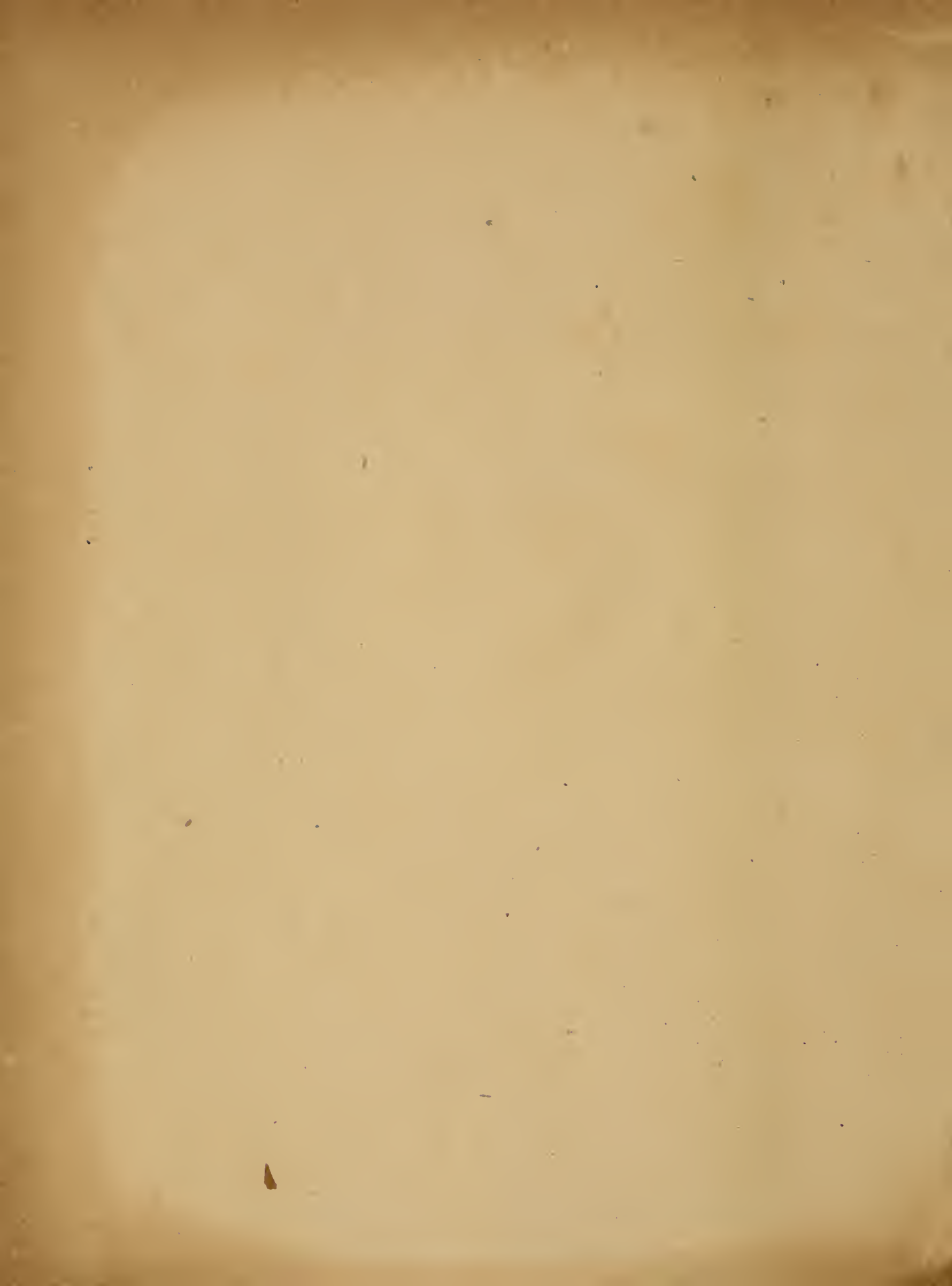
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THE
VINDICATION
OF
CHRIST
AND HIS
ORDINANCES

FROM

The corrupt and false Glosses made
thereon by the subtil Deceivers of these
TIMES.

By Christopher Pooley, Minister of the
Word at great Missingham, in Norfolk.

*For there shall arise false Christs, and false Prophets, and shall shew
great signs and wonders; in so much that (if it were possible) they
shall deceive the very Elect. Mat. 24. 24.*

*The Prophets prophecy falsly, and the Priests bear rule by their
means, &c. Jer. 5. 31.*

L O N D O N,

Printed for Henry Cripps and Lodowick Lloyd, and are to be sold
at their shop in Popes-head Alley. 1652.


CHURCH ORDINANCES

The Church of the Holy Trinity
in the City of New York
J. M. L. S.

By the Vestry of the Church of the Holy Trinity,
in the City of New York.

Resolved, That the following
ordinances be read and
explained to the people
of the Church of the Holy Trinity,
in the City of New York,
on the first day of the month of
January, 1858.

At a meeting of the Vestry of the Church of the Holy Trinity,
in the City of New York, held on the first day of the month of
January, 1858.



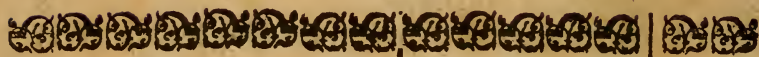
The Summary Heads

Of the ensuing

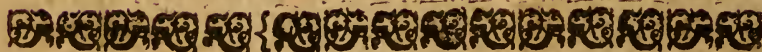
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THE





The truth of Faith,

AND

Believing, manifested.

Because the Apostle saith, therefore we conclude that man is justified by faith, without the works of the Law, and the like elsewhere. Some take it, and hold forth, that a man is justified and made righteous by his faith by believing. That he was not before his faith righteous before God; it is his faith that doth him that good to make him righteous with God, before faith, he is an unjust man, a wicked and ungodly man, and one of the children of wrath before God, without mercy and forgiveness of sin before faith and repentance performed of him. There is no justification of man before God, before Faith.

This taking and holding forth of this Scripture, although it seem to these to be according to the history, yet it is quite contrary to the mystery of faith, and of Christ (as the Apostle calleth it:) For it crosseth all the most clear and comfortable Scriptures of Gods free grace and love in Christ to corrupt weak and sinfull man before the world. As also the Scriptures of Gods everlasting love to those he pleased before the world and in continuance. And the Scriptures of Gods election of those which he pleased and loved, out of the company of the children of wrath before the foundations of the world in Gods sight, to be holy and without blame before him for ever in love. And the Scriptures of Gods predestination to adoption through Christ, and ordination to eternal blisse before the world of those which he elected in Christ before the world. And further, of his calling, justifying and glorifying of those which he predestinated before himself, before the world (as the Scripture speaks.) And the Scripture of the Prophet

*Rom. 3. 28**Rom. 5. 1.**1 Tim. 3. 9**Hef. 14. 4.**1/4. 31. 3.**Rom. 9. 11**13.**Eph. 1. 4.**See Eph. 1.**4. 5. 6.**Act. 13.**48.**Rom. 8. 30.**Isa. 53. 6.*

phet *Esay*, that saith, *God hath laid the iniquities of us all upon Christ* (meaning of the Elect) not that he will (saith the Prophet) but hath done it before the world, when he loved, elected, and adopted his Elect, &c.

Rom. 4. 5. And it crosseth the Scripture, which saith, that Christ justifieth the ungodly, which must needs be understood of such as were ungodly, & the children of wrath by the first general sin, who (being elected before the world out of the same company, to be holy and without blame before God in love, ordained to eternal life, and adopted Gods children) are then justified before God, although in themselves and before men, they be still ungodly, corrupt, sinfull and carnall, as *Paul* said he was in his best estate, *I am carnall, sold under sin*: *Paul* could not be loved of God, elected in Christ, and adopted to be Gods child, ordained to eternall life before the world, and be the child of wrath, and unjustified before God still, although he did sin in the flesh before men. And it crosseth the Scripture of the same place, where it is said, *A man is justified by Faith without the works of the Law*.

To Believe is a work of the Commandement of the Law, as, to love, fear, obey, to be humble, meek, sober, and temperate, are works of the Commandements of the Law, and Faith and Believing done, then is the work of the Law, as loving, fearing, obeying, humiliation, meeknesse, sobernesse, and temperance, and the rest of that sort commanded to man in the law of works, as *Paul* instances, are all works of the law, so that if a man be justified and made righteous before by his faith and believing commanded, he is justified by the works of the law, which (the Apostle saith) no man, no flesh wall be justified by. And here he saith, *A man is justified by faith without the works of the law*.

The doers
are justifi-
ed.

Rom. 2. 13.

Certainly no man is justified by any work of his own, not because if he did the work commanded righteously, the just God would not justify him therefore: but because no man doth or can do the work of the law commanded righteously, therefore no man is justified (saith the Apostle) by the works of the Law.

But (they say) faith and repentance are works of the Evangelicall law, and the commandements thereof are the commandements of the Evangelicall law to be performed of man.

Solut. If these take the Evangelicall law to command faith and repentance, to believe and repent in the form of the law and covenant of works to be performed of man before God, then they

they are the works of the law, by which no man can be justified before God. But if they take this Evangelicall law (as the term holds it forth indeed) to be the law and commandment of the covenant of grace, whereof Christ the gracious undertaker for the elect of God, did undertake to do the whole will of God for them, when he said, *Lo I come to do thy will O God:* And that Christ hath done, doth, and ever will do the same of the law, commandment and covenant of grace for the elect of God, which are not, nor were ever able to do any part thereof since the fall of man: and that Christ hath fully performed all to be performed in himself already, to the full satisfaction of God for the justification, peace and salvation of the elect; so that they are justified before God, and have peace with God, as the Apostle saith, *being justified by his blood we shall be saved from his wrath through Christ.* And Christ died for our sins and rose again for our justification; therefore the elect are justified before they believe, then, when Christ rose again before God: and God loved *Jacob* before he was born, or had done good or evil before men, therefore *Jacob* was justified before God before he was born, for God could not love him being still the child of wrath, wicked and unrighteous before him: and God elected *Paul* and the rest in Christ before the world to be holy and without blame before him; they could not have been holy and without blame before God, which God elected them unto, if they had not then been justified before God. They could not be elected out of the children of wrath, and be still the children of wrath before God: they could not be elected to be holy and without blame before God, and be wicked and unjustified before God still. And when God predestinated those he pleased to eternall life, he then called, justified and glorified them before himself, saith the Apostle.

Heb. 10. 9.

Rom. 5. 9.

Rom. 8. 29
30.

How then can these hold forth that a man is justified and made righteous by faith; that it is faith that doth him that good that there is no justification to man, before faith.

And if they take it, that Christ the gracious undertaker for the elect, in the Evangelicall law, or covenant of grace, hath not only done the will of God, and performed all to be performed, in himself, for the justification of the elect, but also hath done, doth and will do the will of God to the end in the elect, in enlightening their dark hearts and souls by his spirit sent unto them, and in manifesting and witnessing by his spirit to their hearts and soules,

that they are the children of God, elected in Christ, ordained to eternall life, and justified before God by Christs performances, and the free grace and love of God in Gods sight before the world, and in giving understanding, knowledge and believing to their dead hearts and souls, of their justification, and the rest, wrought

Psal. 119. 24. for them by Christ, as *David* said, *Give me understanding and I shall live*, that is, I shall know that I live in Christ, and that Christ liveth in me: then they must needs take it that the performances of

Iohn 15. 1. Christ in the elect are but the witnesses and manifestations of the performances of Christ in himself for the justification of his elect, not their justifying. Christ saith, *I am the vine*, and he saith to his elect, *you are the branches*. The fruit of the vine, there bred, is conveyed by the spirits of the vine to the branches, the branches bear the fruits of the vine, and hold them forth as instruments prepared and fitted of the vine and spirits thereof.

The fruits that the branches bear and hold forth are not the fruits of the branches, bred of the branches, but the fruits of the vine (so Christ called them, *Luke* 22. 18.) bred of the vine, and conveyed by the spirits thereof to the branches to be born and held forth. The branches cannot bear nor hold forth any good fruit without the vine, and the spirits of the vine: And the good fruits do shew and manifest the good vine, whereof they are bred, and that the branches that did bear them did abide in the vine.

Gal. 5. 22. So the fruits of the spirit, as love, joy, peace, faith &c. are bred of Christ, and conveyed by the spirit of Christ to the elect branches of the vine Christ, and the elect (as Christ pleaseth to do the will of God in them as his branches) do bear and hold them forth. But the fruits of the spirit are not bred of the elect, but of Christ, & by his spirit conveyed to them, and therefore called the fruits of the spirit, to be born and held forth by them, as fitted branches and instruments of Christ the vine, and his spirit; and the elect cannot beare them of themselves, without Christ and his spirit breed them and convey them; and therefore Christ saith, *Without me you can do nothing*: that is, you cannot bear the fruits, nor hold them forth without me; and the fruits of the spirit, born and held forth in man do witness and evidence Christ in him that bare them, and do also witness that that man is elected in Christ, and abideth in Christ the vine (as the Apostle saith) his spirit witnesses, and faith is the evidence of things not seen.

Rom. 8. 16. *Heb.* 11. 1. All that which Christ doth of the will of God in the elect, doth not

not justify them, or make them the children of God, but onely doth witness and manifest to them that they are justified and made the children of God, by the performances done in himself, and that (of grace) by the imputation of his Righteousness, and the Righteousness of his performances in himself to them, they are made Righteous, the children of God, and saved.

As it is said, *Abraham believed God; and it was imputed to him for Righteousness.*

It could not be *Abraham's* believing according to the Commandment of the law of Works, that was imputed to him for Righteousness, for *Abraham*, no doubt, was a corrupt sinful man, as all the Elect are in themselves, and his believing was corrupt and sinful as himself was; and God that did never call evil good, did never impute sin for Righteousness; and if *Abraham's* Righteousness had been of his believing according to the Commandment, then it had been of his works that he was justified; contrary to the Scripture.

The faith and believing, the fruit of the spirit of Christ, that *Abraham* did bear, as a branch of the Vine Christ, did onely witness and manifest to him that he was justified by Christ, and his performances they did not justify him; But *Abraham* being one of Gods Elect in Christ, for whom Christ had undertaken, and in himself performed all Righteousness before God, it, that is the Righteousness of Christs performances was imputed to him for Righteousness by grace.

The Elect in Christ, the Adopted through Christ, those who See *Rom.* are ordained to eternal life, whose sins were laid upon Christ 4. 5, 6. from the beginning, which Christ hath performed all for in himself, to the full satisfaction of God, are justified before God, before Faith, before they believe, (of grace) by the imputation of Christs Righteousness to them: Their work of Faith cannot justify them, the grace of Faith wrought in them by the spirit of Christ doth not justify them, but witness and manifest that they are justified by the Righteousness of Christs performances for them in himself.

The Elect of God in Christ are justified by the imputation of *Rom* 4 6. Christs Righteousness to them of free grace, and this is the blessedness of Faith the Prophets and Apostles held forth to them.

Ob. But the deceiving spirit and the deceived will object, that these predecations and openings of Faith, are a great derogation

tion and undervaluing of faith, which in the history of the Scriptures is so highly extolled to have done, and do great things for man, and that man hath done great things by faith; a man (saith the Apostle) is justified by faith; Christ saith to the woman, *Thy faith hath saved thee*; by faith *Peter* walked upon the Sea, untill he doubted; by faith, saith the Apostle, the just shall live, *Abel, Enoch, Noah, Abraham, Isaac, Jacob, Joseph, Moses* did great things by faith; by faith the walls of *Jericho* were overthrowne, and fell down.

Rom. 3. 28

Luke 7. 50

Mat. 14. 29

31.

Heb. 10.

38.

Heb. 11. 4.

5. 7. 8. v.

20. 21. 22.

23. 29.

An. All these and the rest spoken of the faith of Gods Elect in the Scriptures, do not intend to shew, that by the power of Faith these great things are or were done, but to shew, that these great things done of, and by the power of our great God and his goodnesse were made known to them, manifested, evidenced, and witnessed to them, when they believed them so done of him. *Joshua* and the Priests did believe the Walls of *Jericho* fell downe by the power of God, the walls fell not downe by their believing, although they were not down to them before they believed the same. The woman believed that she was saved by the mercy and performance of Jesus Christ, she was not saved by the power of her believing, yet she knew not her self saved untill she believed it. So a man that believeth that he is justified by Christ, and the righteousness of his performance, imputed to him, is not justified to himself; before his believing he knoweth not that he is justified, untill he believeth it. His believing is the first Gospell Messenger that bringeth to him the glad tidings of his Justification by Christ, and his righteousness, yet not justified by his believing: and this is the reason why Faith is so much extolled in the history of Scriptures. If a man were in the prison of a dark dungeon, and there should come a messenger to him, and assure him of his enlargement, and to be settled in a Kingdome, would he not ever make much of, and extol this messenger that brought him this first good tidings? Faith is the first Messenger of Christ that he sendeth to poor corrupt man (sitting in darknesse and the shadow of death) of his enlargement, of his Justification, Adoption and Salvation in the heavenly Kingdom; this Faith therefore must needs be highly extolled of all men, and all the Penmen of Christ.

Yet it may not be Idolized, set up above our God, Christ, nor equalized to or before Christ, to justify a man before God, which is only in the power of Christ, and the gracious work of Christ.

2 Eph. 2.

This

This is Antichrist, the man of sin that doth this, it is therefore the deceiving Spirit, and those which are deceived, that hold forth, that it is faith that first justifieth a man, and maketh a man righteous before God, and that doth him that good.

Ob. But the deceiving Spirit, and the deceived, do further object; By the grace of Christ, by the help of Christ, Christ strengthening me, I am able to do the Commandement of the Law of God, that commandeth me to believe, to love, to repent, &c. so *Paul* said *Phil. 1. 13.* (say they) *I am able to do all things through the help of Christ that strengtheneth me.*

Ans. *Paul* said the truth, that he (being a Branch of the Vine Christ) was able by the help of Christ the Vine to bear, and hold forth the fruit of the Spirit of Christ (being strengthened by Christ) as faith, love, repentance, and the rest; but not to be the worker and doer of the fruits of the Spirit, faith, love, and repentance, which belongeth to Christ and his Spirit only (as the Apostle saith) *Jesus is the author and finisher of our faith*, and the rest, that we bear and hold forth by his help and strengthening: *Paul* said he was able to do all things by the help and strengthening of Christ, belonging to the branch and instrument of Christ, to bear and hold forth love, faith, repentance, and the rest of the works of the will and commandement of God wrought up in him by Christ the undertaker and his Spirit to be born and held forth of him, & other branches, & these are the all things intended of *Paul*. *Heb. 12. 1.*

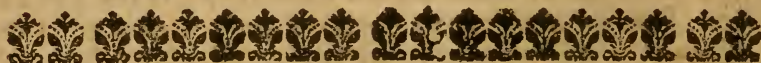
Man cannot do, nor be a doer of the will and Commandement of God, (as to believe, love, repent, and the rest) by the help and strengthening of Christ; for if he could, and should do, or be a doer of the work, he should have wages, and might challenge a debt of God, a share in the work: To him saith the Apostle that worketh, the wages is not accounted of for or grace, but of debt. *Rom. 4. 4.*

Now the Apostle saith, all the goodnesse of God to man is of grace, not of debt for his work & doing of the wil and Commandement of God: we (saith he) are justified freely by his grace, by the grace of God I am that I am (saith *Paul*) by Christs grace ye are saved (saith *Paul*) And *Paul* said, I find no means to perform that which is good, that is, no help, no strengthening by Christ to perform the will and commandement of God, which Christ hath undertaken to do, and which only is able to do the same, *I am carnall sold under sin, the good which I would do, that I do not, and the evill which I would not do, that I do; when I would do good, evill is present with me,* (saith *Paul*). *Rom. 3. 24*
1 Cor. 15. 10.
Eph. 2. 5. 8
Rom. 7. 18.
And

And further, these saying that they are able to do the will and Commandement of Cod by the help of Christ, &c. do much exalt themselves, and dishonor Christ, and his undertaking of doing the whole will of God for poor corrupt and unable man: for they make themselves the principal doers of the will and Commandement of God, and Christ but their helper, their auxiliary: a helper is not the principall in any thing.

Thus they would make Christ a helper of their faith and believing, of their justifying and saving, but themselves the principall: This is the man of sin, the Antichrist exalting himself above our
¹ Job. 5. 21. gracious undertaker and God, Christ, Babes keep your selves from
² Cor. 4. 3. Idolls.

The mystery of the Gospell of Faith and Christ, is hid to none but those which are lost, and to those which are lost, it is hid.



A T R E A T I S E O F Self-Deniall.

LUKE 9. 23.

And he said unto them all, if any man will come after me, let him deny himself.

BY the words (it seemeth) there were many then that shewed themselves to come after Christ; for he said these words to them all in the 14. verse. It is said there was five thousand then, it is like there are multitudes now, and of all sorts. But Jesus (it seemeth) did not approve of their coming after him; and therefore he setteth to them all the way to come after him, that they were not yet in, which they must needs be in, that come after him in truth; which way, he saith, is every man to deny himself.

All bearing name of Christians, pretend coming after Christ, following of Christ; they pretend it in coming to Church, in coming to Sermons and Sacraments; therefore this way prescribed of Christ to these, to deny their selves, is the way that Christ prescribeth to all Christians that come after him, to deny their selves:

Christ gave this advertisement to all in a legall, imperative, and commanding way, to do the will of God, let him deny himself, although he had undertaken before God, and manifested himselfe that he came to discharge the Elect of that burden, *Lo I come, saith Heb. 10. 9* Christ, *to do thy will, O God, for thy chosen ones; I came to fulfill the Law, Mat. 5. 17. to fulfill all righteousness:* and although he knew commanding them would little avail to the doing of the work commanded; because he knew they were not able to do this, nor other his commandments before God; yet because he knew mans corrupt estate knew more of the Law and commandment which they had broken ever since the first *Adam*, then they did of the last *Adam*, the Christ, undertaker and redeemer; therefore he spake unto them in their own natural corrupt light & knowledge, thereby to set up more light thereof to them, that so they might more behold and see their nakedness, want, poverty, and blindness. And this Christ did for the Gospel sake, as the Apostle said, he often did. *Rom. 3. 17. Rom. 9. 23.*

This was done of Christ with these, much after the manner as he did with the man that asked him, what he should do to inherit eternall life; who answered him, thou knowest the commandments; which saying, that he had kept all those; yet Christ knowing he had not, set him one hard part of the commandment yet to do, *viz.* to go and sell all that he had, and give to the poore, whereat he being damped, went away sorrowfull. *Mark 10. 17 18 19. 20.*

The Doctrine here held forth of Christ is this, *That all that call themselves Christians ought to deny themselves.* *Luke 18. 18 Doct.*

Two things to be considered. 1. What it is to deny our selves. 2. The mystery and strangeness thereof to naturall man.

For the first to deny a mans self, is not meant of Christ, that a man should deny himself to be that which he is in truth, or to have that which he hath in truth, or to do that which he doth in truth. But to deny a mans self here intended of Christ, is to deny himself to be that which he thinketh himself to be, and is not in truth; and to deny himself to have that, which he thinketh himselfe to have, and hath not in truth; and to deny himselfe to doe that which he thinketh himselfe to doe, and doth not in truth; wherein these particulars are intended.

tended, specially to be good, holy, wise, just and righteous in himself: To have goodnesse, holinesse, wisdom, righteousness, &c. in himself. To do good &c. himself, or at least to behave and do somewhat of these, &c. And there is no man in this his corrupt estate, but thinketh himself verily to be all these, to have all these, and to do all these before God, or at least to behave, and to do somewhat of all these, which he neither is, hath, nor doth, nor can do in himself before God, no not in the least of any of them, as shall be made plain.

If any man or woman here should be asked, if he did not think himself to be at least a little good, holy, wise, just; and to have at least a little some holinesse, goodnesse, wisdom, justnesse in Gods sight, as to do some good in Gods sight, sure though he or she did answer, as they thought, they would say they were, had, and did somewhat at least, that they had and did something, that was good, holy, wise, just, and righteous in Gods sight.

If a man should come to any of you here, and should say to the same man or woman, there is no goodnesse in you before God; and the rest, you would be angry, and think he did you wrong. And if any should dissemble, and consent in present, that he were not, had not, or did not that which is good in the sight of God, yet in their converse and competitions with men and women, they would be found to hold themselves forth to be good, to have good, and do good, and the rest; yea in controversie and contention, to be better, wiser, juster, and honeste then the other before God, and would not deny themselves, as Christ here teacheth them. And this is the cause and raise of warres and contentions among men, yea among Christians, that professe themselves to come after Christ, that they will not, nor can deny themselves in these things: For the wise man saith, only by pride cometh contention. Men may alledge what they will to be the cause of their wars and contentions, but the assertion of the Holy Ghost will only stand before God, that only pride is the cause of contention and wars. But if Christians, professing themselves to come after Christ, would deny themselves to be good, wise, holy, just, or to have any goodnesse, wisdom, holinesse, justice, and righteousness in themselves in truth, and to do, or be able to do any good thing, holy, wise, and righteous thing in the sight of God, as Christ here teacheth, they would lay down all wars and contentions, and humble themselves one to another, and make themselves equal

Prov. 13. 10

1 Cor. 13. 1.
Jam. 4. 1.

equal to them of the lower sort as the Apostle adviseth, and onely look upon Christ to exalt them which exalteth the humble and meek, and giveth rest to their souls.

phil: 2:3

Quest. Some may ask, Is there no man that is good, wise, holy, or just in the sight of God, that hath goodness and can do good in the sight of God, and the rest, or at least something thereof?

Ans. There is none nor have been any since the fall and general loss in Adam.

The Scripture (to be believed) make it clear, *David* saith, *God* *Psal. 53.* looked down from heaven upon the children of men, to see if there were any that did understand and seek God: But they are all gone back, they are altogether corrupt there is none that doth good no not one. And *Paul* saith joyntly with *David*, There is none righteous, no not one; *Rom. 3. 10.* there is none that understand, there is none that seek God. All are become unprofitable, there is none that doth good no not one. And *Christ* said to the man, There is none good but one, and that is God. And *E-* *Mat. 19.* say saith of himself and other like him, We are all as an unclean thing, all our Righteousnesse is as filthy raggs. *1sa. 64. 6.*

And *Paul* of himself in his best estate, I am carnal sold under sin, *Rom. 7.* in me, that is in my flesh, the corrupt man dwelleth no good thing, *18.* And if any (saith he) is somewhat when he is nothing, he deceiveth himself in his own imagination. And *Paul* said, (he found no means to perform that which is good) The good he would do he did not; *Gal. 6. 3.* and when he would do good, evil was present with him. *Rom. 7.*

Quest. But it will be asked, if no man be good, wise, just, holy, nor have goodness, wisdom, justice, holiness, nor can do that which is good &c. before God; Wherefore do the spirit of God in the Scriptures tearm and call some men good, just, holy, wise. &c.

A good man (saith *Salomon*) getteth favour of the Lord; therefore some good man there is. A good man out of the good treasure of his heart bringeth forth good things saith *Christ*: God called *Job* a just man, *Cornelius* was called a just man, and *Zacharias* and *Elizabeth* were said to be just before God, and to walk in all the Commandements of God without reproof.

They were call'd *Wise-men* that came from the East to seek worship, and offer gifts unto Christ: *Paul* called those of the church *Saints*, that is, Holy men: And *Luke* saith, God spake by his holy Prophets: *Paul* saith, God revealed that to the holy Apostles, and Prophets, which he did not before to the sons of men: Why are

men thus said in the Scriptures to be good, just, wise, holy, if none are, nor ever were so since the fall and loss in Adam?

Ans. These were so good, holy, just, wise in the estimation of men, and therefore so reorded of the Penmen of the holy Scriptures; and no doubt but they were special branches of the Vine Christ, such men as the world was not worthy of, yea further, they were good, holy, wise, just, and without blame before God in Christ, as they were elected in Christ, ingrafted in Christ, abiding in Christ, as *Paul* said, he and all the elect in Christ were before the world; *God*, saith he, *hath elected us in Christ before the world; to be holy and without blame before him in love.* And after the same manner he saith, *We are quickned in Christ, raised up in Christ, we live in Christ* saith *Luke*: *In him we live, move, and have our being*: *Our life is hid with Christ in God* saith *Paul*: These are the misteries of Christ, the misteries of the gospel, the misteries of Faith so called, hid to those which are lost, as the Apostle saith, *The misteries of Christ are not manifested to all.*

Eph. 1. 4.

Eph. 2. 6.

Acts 17.

8.

Col. 3. 3.

2 Cor. 2. 4.

Acts 2. 12,

13.

When the holy Ghost was come plentifully upon the Apostles according to Christs promise, that they spake to much people there gathered the misteries of Christ, of the gospel, of Faith; it is said *some marvelled, some doubted, some mocked*; some said they were drunk and spake they knew not what; but some believed, as they did at *Pauls* Sermon at *Antioch*: *As many as were ordained to eternal life believed.*

As 13.
48.

And it may be there are of all these somes here, some that marvel, some that doubt, some that mock and deride, some that think and will say these misteries now delivered are strange things, things spoken by me, as I know not what, yet there may be some here ordained to eternal life that believe: Indeed this is a mystery spoken, that Christ should command men to do that, which in the least he knoweth they cannot do themselves; who will lay a burthen upon the back of his beast, that knoweth he cannot bear it?

It is a mystery that every man should think himself to be, have, and do that before God, at least somewhat, which he neither is, have, nor doth in truth.

It is a mystery that every man corrupted thinketh himself to be, have, and do some good thing at least before God, whenas there is no man that is, hath, or doth any thing in the least, good, holy, just in Gods sight.

It is a mystery, that every man corrupted should be dead in him.

himself, and that he that is quickned and liveth, shall be quickned and live only in Christ; that he that is holy, good, just, wise, &c. should onely be holy, good, just, wise &c. in Christ, not in himself: And that for these things being in truth so, Christ setteth out to every man that cometh after him to deny himself, which no corrupt man in truth can do, as hath been proved.

Object. I say the Prophet did deny himself, when he said, *We* Isa. 64. 6. *are all as an unclean thing, all our Righteousness is as filthy raggs.*

Paul did deny himself when he said, *When the commandment came* Rom. 7. *sin revived and I died;* and when he said *I am carnal sold under sin,* and when he said, there dwelt no good thing in him, and that he found no means to do the thing that was good, and that the good which he would do, that he did not; and the evil that he would not do, that he did.

Answer. This denial of a mans self, is that which Christ intended in his commandment indeed, but it was not *Esay*, nor *Paul* of themselves, that did thus deny themselves, but this fruit was wrought up in them from the Vine Christ, by the spirit of Christ, which they as branches of the Vine did bear and hold forth as Christ pleased to make them his instruments thereof. This was Christs work and performance in them, for an evidence, witness, and manifestation to them, that they were branches abiding in Jesus Christ the Vine, and came after Jesus Christ in truth, not their own work and performance, howsoever of grace it pleaseth the Lord Jesus Christ to account it theirs, for a corrupt and evil Tree can bring forth no such good fruit.

Quest. If Christ in these words command and call men to deny themselves, which is too hard for them to do in truth before God, but onely outwardly before men, which is but dissimulation before God, what benefit is this to men, that Christ teacheth and commandeth them to deny themselves, to come after him, which they cannot do in truth; they shall come after Christ never the more: for in whatsoever Christ requireth, he requireth truth in the inward parts, as *David* saith; and he saith, *My son give me thy heart:* A corrupt man cannot give a pure heart. Psal. 51. 6.

Answer. Yes, it is much benefit and good to men where Christ commandeth and teacheth, although they cannot do it themselves before God, but onely outwardly before men; and therefore the Apostle saith, The Law is good if a man use it lawfully, Tim. 1. 8.

For although Christ holdeth forth his commandment to shew what

what all were bound to do before God, which he hath undertaken and satisfied God for, touching the Elect in him; yet he also holdeth the same forth for the benefit and good of his church and people among themselves, by his commanding and teaching, and that many waies.

1. For example and comfort to men; although my well doing
Pf. 16. 2. 3. extendeth not to thee O Lord (saith *David*) yet it extendeth to the Saints upon earth; and the Apostle adviseth to be carefull to do good works, because they are good and profitable to men: and therefore Christ said, *Let your light so shine before men, that they seeing your good works, may glorify your Father which is in heaven.* The seeing of good works commanded by Christ done outwardly, may move men to praise God before men. And if men see others so humble, as deny themselves to have any goodnesse, to be nothing but sinfull, it may be a means to make them smite their breasts, and say, *Lord be mercifull to me a sinner.*

2. When Christ by his Ministers and Instruments holdeth forth
Mat. 13. 4. 5. 8. his Word, and teaching, purely and truly, it is a comfortable evidence to that people that there are some of Gods chosen ones, some ordained to eternall life there. When the sower went out to sow, some of his seed fell upon good ground, although some upon bad. There was some good ground there, otherwise the wise sower would not have gone out to sow. When the Apostle preached to those great multitudes at the glorious descending of the Holy Ghost upon them, although some wondered, some doubted, some mocked, some railed, yet some there were that believed. And when *Paul* preached at *Antioch*, although no doubt many there believed not, yet so many there as were ordained to eternall life believed; some believed.

3. The Law and commandment of Christ is good and beneficiall to men; for thereby they come to know sin, to know their error, which otherwise they could not do. So *Paul* said, *he knew not sin but by the Law*; I had not known lust had been sin (saith he)
Rom. 7. 7. if the Law had not said thou shalt not lust; and again, by the Law came the knowledge of sin. It is a great good to a man that is out of his way, to be told that he is out of his way; but indeed it is a greater good to him to be told the right way.

The Law and command of God can tell thee that thou art out of the way, but it cannot tell thee the right way. But mark, thou shalt hear a voice behind thee, telling thee, this is the way (saith
Isa. 30. 31. the

the Prophet.) The Law may tell thee of sin and transgression, but the Law cannot tell thee of Christ, which is the right way, the only way in truth to heaven, who saith, *I am the way and truth, and the life, no man cometh to the Father, but by me* (saith Christ) *he that climeth another way is a thief and a robber.* O take heed ye be not found as these thieves and robbers. It is the voice behind that telleth of Christ the way, the right way, the gospel, the voice of the Son of God in the gospel that came behind after the law that telleth thee of Christ the right way to walk in, to the Father in heaven. The law now telleth of death, but not of life, although it was at first ordained unto life: for, saith *Paul*, that which was ordained unto life, is now found to be unto me unto death. *The letter killeth* (saith *Paul*) *it is the spirit that giveth life.* The Law that telleth a man his error, is a benefit, although the gospel be a much greater good to man that telleth him of Christ the right way to heaven. Rom. 7. 10.

4. The holding forth of the law and commandement is beneficial to men; Christ in the Scriptures speaketh of his Law and commandements as he doth of afflictions.

They are (say the Prophets) as a wall of fire and as an hedg of thorns to keep men from transgressing, sinning, and going beyond their bounds. The curse, thunderings and threatnings of the commandement doth scare and feare corrupt man in sinning, in evill and mischief. And this is much for the good and safety of Gods chosen people, which are among the reprobate, as sheep among wolves (as Christ speaketh) *I send you as sheep among wolves.* Zach. 2. 3.
Hos. 2. 5. 6
7.
Mat. 10.
16. 17.

5. The holding forth of the commandement is to the great benefit, and comfortable good of believers in Jesus Christ; for it hath resemblance to the brazen Serpent that *Moses* set up in the wildernesse, which had the form of the serpent that wounded man, and it had the figure of Jesus Christ that healed man. So the commandement held forth hath the form of the law that condemned man, and it hath the figure of Jesus Christ and his performances that saveth man, which is cleerly represented to believers in Jesus Christ therein: For it sheweth what Jesus Christ hath done for them, the chains they were bound in, the curse they were under, and their deliverance. It sheweth what Jesus Christ hath done for them in himself for their justification and salvation in fulfilling of the hard law and commandement impossible for them to have done, or to do before God. *I came* (saith he) *to fulfill the law.*

Law. And it representeth to believers the undertaking of Christ, of all these with God the Father of mercies, from the beginning, for all those chosen in him, to do the whole will of God for their justification and salvation, in himself, and also in them by his spirit sent unto them for manifestation, evidence and witnesses to them of all undertaken and done for them, to Gods satisfaction, and their salvation by Christ, as in his own words is held forth,

Heb. 10. 9. where he saith, *Lo I come to do thy will, O God, &c.*

And the Law and Commandement thus held forth (as the Apostle saith) he usually did for the Gospels sake, become a Gospel to believers, a witnesse of life, and not of death to Believers. As in this commandement of self-deniall in the Text, if it be holden forth, to shew what Christ hath done for his people in himself, in denying of himself for them, *who being in the forme of God, and equall with God, made himself of no reputation, took upon him the form of a servant, and was made like unto men, and was found in shape as a man, humbled himself, and became obedient to the death, even to the death of the Crosse;* and all this done of Christ, imputed to them, and made theirs of grace, and witnessed by the work of the Spirit in them; this hard commandement to corrupt man, becometh now a Gospel to the Believers.

1 Cor 9. 23.
Phi 6. 7, 8.

Indeed, this and other the commandements are commonly taken and held forth to Gods people under grace in the form of the Law of works, as it was held forth to *Adam* in innocency, when he had power and freewill to do, where the command, and the condition was keep this, do this, and live eternally, break this, and die eternally, as if men had now power and free will to doe the command, as *Adam* had before he lost for himself and all.

And some held forth the commandement thus, only the curse and commination thereof to be taken away, to Gods chosen people by Christ, but that they are still bound to do the command, to indeavour and do something thereof themselves before God, that the commandements remain stil as a rule for them to follow, in Gods sight, to please God, to enjoy life, to come to the Father, without which (themselves indeavouring and doing) they cannot come to the Father in heaven. But (I take it) they might more truly say, by such indeavouring and doing the command themselves, no man shall, or can come to the Father in heaven.

For mark (good people of God) what Christ saith, *I am the way,*

way, the truth, and the life, no man cometh to the Father, but by me. *I am the door, no man entresth to the Father but by me and he that climbeth up another way is a thief and a robber.* Christ is the onely way that the Father hath graciously made for all his chosen ones to come to him by Jesus Christ is his beloved Son, in whom the Father is only pleased. *Joh. 1.*
Joh. 10
Joh. 10

This is the honor that the Father hath given him for his undertaking, work and performance for poor lost man, to Gods satisfaction, and mans salvation.

If any man therefore holdeth himself forth to please God, to climbe up to the Father, by his own indeavours, devotions, and performances, he robbeth Christ of his honor, of the honor only due to him, and therefore saith Christ, he is a thiefe and a robber.

If a King should for speciall love and service done to him, give to his son that honor, that no man should come to him into his presence, but by this his Son. And if any man should be so bold, as to indeavour another way to come to the King, both the King and his Son must needs think it a great affront, and wrong, and dishonor done to them.

But poor proud man, do what thou canst of the commandement, to please God, to make thy way to come to the Father, yet thou canst not do so much as the Pharisees, *Herod, Judas, and Demas* did; which although they were much in mens estimation, yet they are accounted in the Scriptures, to be but Thieves & Robbers.

APPLICATION.

THat where the Spirit of Christ is, it worketh up consideration of these things, and therefore *David* saith, *O consider this, you that forget God, least he pluck you away, and tear you in pieces, and there be none to deliver you.* *usc. 1.*
Pf. 50. 22. Where the consideration of these things is not, there is the evidence of Gods wrath, that he will tear them in pieces; and there shall be none to deliver them; where meat is not chewed, there is little nourishment, and where the Word of God is not considered, there is little edification. The gold of the Sanctuary was all weighed, the Bereans searched, whether those things preached were so or no, to their commendation. But where the things of God passe away, as they come without consideration, it is a token and evidence that the Spirit

Act. 17. 11.

of Christ is not there, that they are not the children of God, but the children of Wrath.

Use 2. Reproveth all mens Pharisaical pride, and boasting of their own goodnes, honesty, holiness, and righteousness; one saith, I am good, honest, just, a Saint; another saith, I am better then thou; and another saith, I am not as other men are; whereas all are naught, as an unclean thing, before God, in themselves. The more any man boasteth and seeketh the praise of men, the worse he is before God; and therefore Christ saith, *Woe be to you when all men speak well of you.*

Luc. 16. 15 Use 3. Reproveth the high concept of inherent holiness and righteousness in man, by the sanctification of the Spirit, whereby he can do, and doth the works of holiness and righteousness before God as the Agent thereof (as they hold:) And it reproveth all Popes holiness to be Saints in themselves, and to be able to sanctifie other persons and things by their inherent holiness; when as it is clear, if any men have had, or have any holiness and righteousness in themselves, their souls, or bodies, then no doubt but *David, Esay, Paul*, had the same as manifest as any other: But it is shewed before, that they all deny the same, they deny themselves to be holy, good, righteous, or to have had any such goodness inherent in themselves, or to have themselves done any works of goodnes, holiness, or righteousness before God: They have acknowledged themselves to be unclean, carnal, corrupt, not any good thing dwelling in themselves; their inherent holiness and righteousness in themselves to be nothing but filthiness, loss, and dung before God, that they found no means to do the thing that is good before God.

Use 4. Reproveth the idolatrous opinion of many that think and affirm, that their prayers, and the prayers of esteemed righteous men, have power to move God and prevail with God to do them good, to forgive them their sins, to keep and turn evils from them, and to deliver them from evils upon them, that there is much good and vertue in mens prayers, and this they think they have sure ground of Scripture for; for say they,

Object. Jesus taught his Disciples to pray for all these things in that which they call the Lords Prayer; Christ commandeth to pray, and promisseth to give to them that ask and pray; and his Apostles command the churches to whom they wrote to pray continually, and say *The prayer of the faithful availeth much*; and

to make Gods promises good unto prayer, the Scripture saith *Moses* prayed, and the *Israelites* overcame the *Amalekites* in the Battel; *Elijah* praye d, and God sent rain. *Iam. 5. 18.*

Ans. All these set forth in the Scriptures are true and good : But yet if thou thinkest and affirmest that thine own prayers, and the prayers of other men have power and strength to move God, to prevail with God, to do thee or them good, to forgive thy sins, to keep thee from evil, to turn evil from thee, and deliver thee from evil upon thee, that there is much good and vertue in thine or their prayers, thou makest an Idol of prayer.

Mark this well, When the *Israelites* had fiery Serpents among them, which stung many to death, God by *Moses* set up a Brazen Serpent to figure Christ, that whosoever was stung, he commanded to look upon the Brazen Serpent set up, and he should be healed ; and as many as looked upon it after Gods command, and according to Gods Ordinance, were healed. *Num. 21. 8 9.*

But afterward the people made it an Idol, burnt incense to it, accounting the goodness and vertue whereby they were healed to be in the Serpent of Brasse, not in Jesus Christ, which it figured; therefore the servant and Instrument of God, King *Hezekiah*, brake it in pieces. *2 Kin. 18. 4.*

This fiery Serpent is among us, it doth sting all with sinne unto death, *The sting of sin is death*, (saith the Apostle.) *1 Cor. 15. 56.*

Jesus Christ hath set up Prayer in the room of the Brazen Serpent to his church and people, to be a figure and representation of himself unto them, that if we his people will return unto prayer according to his Ordinance, and look upon him represented in prayer (as he hath commanded,) then we shall all of us be sure to be healed, as all were healed that were stung by the fiery Serpent of the *Israelites*.

But if we fall to esteem vertue, goodness, power, and strength in our prayers to do us the good, to be able to move God, and to prevail with God to do us the good; we make an Idol of our Prayer, and we and our prayers shall perish.

I know there are many in these modern times professing Christianity, and having sundry names for their different waies, as *Papists*, *Arminians*, *Anabaptists*, *Brownists*, *Presbyterians*, *Independents*, and others; and all zealous of the commandements of our God, and the duties thereof, especially they of those sorts, which for the manifestation of their zeal, and increase of Proselytes,

make many private meetings and Conventicles, for prayer, and performances of other duties commanded to edification of men in their wayes., whereby they think, they please God, pacifie God, move God, and prevail with God to do them good : But alas in all these they rob Christ of his honour, and make an Idol of their Prayers and performances , for that they give the honour that is onely Christs, (to please God , to pacifie God , to move God, to prevail with God to do men good) unto their own performances, which in truth are corrupt and sinful, and therefore cannot please God.

Object. But these will say, We do all that we do, to the honour and service of God.

Ans. The greatest Idolaters have ever said so, and (no question) had intention thereto; we cannot think but that the Israelites that made and worshipped the golden Calf, did say they did it to Gods honour and service, and intended it so; and they that did bow the knee to *Baal*, did it, and intended it to Gods honour and service.

And the Papists that bow to the image of Christ, say they do it and intend it to the honour and service of Christ, and yet the same is idolatry.

So these may do and intend all their Prayers and performances to the honour and service of God, and yet that they do be idolatry, whilst they give that honour to their own Prayers and performances, which is onely Christs.

It seemeth that the Apostle *Paul* did finde many of the Israelites in the like zealous condition touching the commandement of God, as these profess themselves to be; unto whom he wrote in these words, *bear you record you have a zeal of God, but not according to knowledge, for you being ignorant of the righteousness of God, and going about to establish your own righteousness, have not submitted your selves to the righteousness of God, for Christ is the end of the Law for righteousness, to every one that believeth.*

There are three things marked by the Apostle in those Israelites answering to these zelotes.

1. They were zealous of God, his honour and service, so are these.
2. They were so zealous in ignorance, because they were ignorant of the righteousness of God, (meaning in Christ) and would not submit unto that, which is all righteousness that is in Gods sight righteousness, to please God, to pacifie God, to move God, to do men good, so are these.

3. They would establish their own righteousness, the righteousness of their own performances, to have power to please and pacifie God, to move God and prevail with God to do them good, (which must needs be understood by establishing their own righteousness) for nothing can please and pacifie God, move and prevail with God, but true righteousness, which Christ (saith the Apostle) is the only performer and finisher of to those that believe *Christ is the end of the law for righteousness to every one that believeth.* Rom. 10. 4

In this glass, such as go about to please God by their performances, may see their idolatrous faces clearly, *Babes* (saith the Apostle) *keep yourselves from Idols.* 1 Ioh. 5. 21

Quest. But these will say, Wherefore doth God command men to do the duties of his commands, if the doing of the duties do not please and pacifie God, and move him to do them good?

Ans. For resolution therein, look back to that which hath been said before of the benefits of Gods commandements to men.

Quest. Have not true Believers care and zeal to do the duties of Gods commandements?

Ans. Yes that they have in all humbleness and reverence, for the care, zeal, and devotion of the duties of all godliness, is wrought up in them by the Spirit of Christ, which they, as branches of the Vine Christ, abiding and alive in him, do bear and hold forth; and they are not so wrought up in them to bear and hold them forth, that they should thereby please and pacifie God, or prevail with God to do them good; but to manifest, evidence, and witness to them, that God is pleased with them, and pacified towards them in Christ, whose fruits they are that they bear and hold forth: And that Christs performances in himself have prevailed, and will ever prevail with God to do them good, that all shall work together for the best unto them, and herein is the joy and the rest of true Believers.

Indeed I hear there are some, because they hear there is no goodness in their Prayers and duties performing to please God, no promise to prevail with God to do them good, therefore they give over prayer, &c.

I wish these would observe, if any of the Israelites stung with the fiery Serpent, did not return to the Brazen Serpent the figure of Christ, to look upon it, they were sure to die.

Even so they which refuse to return unto Prayer, the figure and representation of Christs Spirit in man, which Christ hath set

up for a figure and representation of the same, being stung with sin, the sting whereof is death, they are sure to die: Must thou needs make an Idol of thy prayers and duties, or else thou wilt not, nor must not pray?

Thou shalt find it true, If thou dost not deny thy self to be good, to have goodness, (as here Christ commandeth) thou makest an idol of thy self; and if thou dost hold thy prayer to have any vertue or power to please God, to move God to do thee good, thou makest an idol of thy prayer, giving that honour to it, which is onely Christs, to whom all power is given.

Quest. But some will ask, if prayer move not and prevail not with God by the strength it hath to the forgiveness of sin, and to the healing diseases in men, why doth the Apostle say, *If any man be sick, among you, let him send for the Elders of the church, and let them pray for him &c. and the prayer of Faith shall save the sick, and the Lord shall raise him up, and if he have committed sin, it shall be forgiven him;* and further, *The prayer of a Righteous man availeth much if it be fervent?*

Ans. The Gospel is a mystery, Faith is a mystery, and Christ is a mystery, (as the Apostle saith) which mystery is hid to those which are lost, be they never so wise and learned otherwise: And in these words is this mystery, as in many other of holy Scripture.

The Apostle doth not say, that the Elders or the prayers of the Elders shall save the sick, and raise them up, or procure forgiveness of sins, or avail much with God; but he saith, the prayer of Faith shall save the sick, the Lord shall raise him up, the sin committed shall be forgiven him; it is the prayer of Faith that availeth, there is the mystery.

Now we are to observe, that both Prayer and Faith are fruits of the Spirit, and the fruits of the Spirit are wrought up into the branches from Christ the Vine, as the fruits of the vine are wrought up to the branches that bear them, by the spirits of the vine: The Representation is Christ, where he saith, *I am the Vine, ye are the branches.*

The fruits of the vine, wrought up by the spirits of the vine to the branches which bear them, are not to do any thing to, or for the branches, but to shew and manifest that those branches that bear them are abiding alive in the vine, that they are living branches of the vine, and those branches have those fruits, and all conveyed to them from the vine by the spirits thereof, that they are all of the vine.

So then Faith and Prayer being fruits of the Vine Christ, conveyed by the spirit of Christ, to the Elders of the church, the branches of Christ do not, nor can do any thing to them, or for them that bear them, but onely manifest, evidence, and witness to them that they are in Christ, that they have all good for them from Christ, his undertaking and performance, that they are all from Christ as his instruments; it is none of the Elders power, vertue, or godliness whereby the sick is healed, saved, sin is forgiven (as *Peter* said,) *It is not of our power or godliness that this lame man is healed*: Neither must these say so, except they will make themselves Gods; for there is none that can forgive sinnes but God onely, none heal and save but Christ onely; there is no salvation in any other, saith *Luke*. Act. 3. 12.

It is meant then that prayer doth onely manifest and witness the saving, healing, and forgiveness of sin from Christ and his performances, not that Prayer, Faith, or any godliness of man doth it. Mar. 2. 7.

The Brazen Serpent did shew and witness their healing from Christ, represented by it, but it did not heal them by any vertue or strength in it. Act. 4. 12.

The Image or stamp of *Casars* coyn made it go for payment, it was not the metal or matter it self that made it payment: So it is the spirit of Christ in Prayer that makes it Prayer, and not mans prayer it self.

Vse 5. In that Christ holdeth forth this command to men that follow him, to deny themselves, as also other commands (which he knoweth) no man can do before God, and man himself knoweth it; as *Adam* knew himself naked, and made himself aprons of Fig-leaves to cover, because he would not see his own nakednesse, but could not remedy it: And for that (as hath been said). Christ holdeth forth his commands, that poor naked man, which would cover his nakedness with Fig-leaves of his own holiness and righteousness, might see it more clearly. Gen. 3. 7.

Vse. Humiliation. Hence all Believers are led to humiliation when they hear the Law and commandment preached, to look well upon their wants, weakness, blindness, misery, and poverty held forth therein, to hang down their heads, smite their breasts, crying *Lord be merciful to me a sinner*, as the publican did in the Temple where the Law was preached; yea the holding forth of the Law, the justice and judgements of God in the Law, will make a stout Luk. 18. 13

Act. 24.
26.

stout heart to tremble; *Felix* was a great and stout man, yet when he heard *Paul* dispute of justice and judgement to come, he trembled.

Vse 6. For that the holding forth of the Law and commandement sheweth to Believers what Christ hath done for them in himself, in performing of the righteousness thereof, and in their deliverance from the curse and penalty thereof, to the full satisfaction of God : And that the performances of Jesus Christ in them by his Spirit, sent unto them in the fruits thereof, borne and held forth of them, as branches of the Vine Jesus Christ, do manifest, evidence, and witness the same to their souls, fully done of Christ in himself for their justification and salvation.

Vse. Comfort, Thanks, and Love. From hence ariseth the first unspeakable comfort to Believers, to see the righteousness of so good, just, and holy a Law and commandement performed for them, whereunto they were bound upon inevitable pain, and which they themselves were not able to do in the least; and themselves to have all the good and benefit thereof ; and to see the curses, dangers, miseries, and penalties they are delivered and freed from, all closed in the commandement, and before them opened, and the same witnessed and sealed unto them by the spirit, in the fruits thereof wrought up in them.

Suppose a man hath taken a great house to build, and is bound straitly for the performance thereof; and is assuredly to have a thousand pound if he build it, to be paid when it is finished ; But this man is by his failings grown so much indebted, that he is not able to do any thing of the building, his Creditors come so fast upon him.

If a friend shall build this house for him, and pay all his debts also, would not this be a great comfort to him? Yea, sure he would think himself bound to be thankful to that friend, and to love him as long as he lives, otherwise he were an unworthy man.

Every man is bound to perform this building, which is the doing of the command of God, but his transgression is so much, (which is his debt to pay) that he is not able to do any thing of the command.

Jesus Christ put forth himself a friend to all Believers in him, he builds the house for them, he hath paid all the debt of their transgression, with the price of his passion, blood, and death, and

and they have the whole benefit and the reward thereof.

Is not this a comfort to every believer, will not this make them thankful, and ever to love the Lord Jesus Christ?

Surely that man is no believer that sheweth not comfort therein, yea their fulness and love to the Lord Jesus Christ for this.

This made *David* to call out, *O that men would therefore praise* ^{Psal. 107.} *the Lord for his goodness, and declare the wonders that he hath done* ^{8.} *for the children of men: And what shall I give unto the Lord for all* ^{Psal. 116.} *that he hath done unto mee? I will take the cup of salvation, and give* ^{13.} *thanks unto the Lord.* And this made *Paul* to say, *Cursed is he that* ^{1 Cor. 16.} *loveth not the Lord Jesus Christ.* ^{22.}

But now the words of many are stout against Christ, his undertakings, and performances, which notwithstanding say like Hypocrites, *Wherein have we spoken against thee?* Of whom the Prophet ^{Mal. 3. 13.} foretold; never so many of these as now are standing up to set up man, and pull down Christ; yea, instead of denying themselves, (as Christ commandeth) deny Christ in the matter.

I know there are many that will say, *O that I had assurance of Christ and his performances for me, and the benefits thereof, of the forgiveness of my sins, and all my debts paid to God, and of life everlasting by Christ.*

Quest. But how shall I know this?

Ans. If thou seest and findest the fruits of Christs spirit wrought up in thee, mentioned and intended by the Apostle, love, ^{Gal. 5. 22.} joy, peace, faith, goodnesse, &c. and especially this self-denial wrought up in thee (as Christ in the Text commandeth) to deny thy self, this is a witnessse and an assurance to thee of all thou desirest to know and to have of Christ.

The fruit of the Vine, witness and assure, that the branches that beare them do abide in the Vine, and have all of the Vine beehowable for them; even so, where the good and true fruits of the spirit of Christ appear, are born, and held forth in truth and simplicity, it is a certain evidence, witnessse, and assurance to that man; that he is a living branch abiding in Christ, and hath all of Christ, that he hath undertaken and performed for Gods chosen ones, that he hath forgiveness of all his sins, and everlasting life: For these things wrought up in him, are the witness and assurance to him of the Spirit of adoption received, and the same spirit saith ^{Rom. 8. 16.} the Apostle, witnesseth, (that is assureth) *that we are the children of God, and coheirs with Christ.*



The love and free grace of God in Christ, the cause of all good unto man.

THe Apostle saith, *We love God, because he loved us first.* And again, *I he love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us : Love covereth a multitude of sinnes.* And again, *Love is the fulfilling of the law.* From hence I gather, that it is the love and free grace of God in Christ to the Elect, that is the root, the cause, and worker of all good to them, and of all good called theirs as the gift of Christ to them : So God loved the world, that he gave his only Son &c : Their Election in Christ, their holiness, justification, righteousness, or unblameableness before God (as Paul said,) *We were elected in Christ before the world, to be holy, and without blame before him in love :* Their Predestination and Ordination to eternal life, their adoption through Christ, their quickning in Christ, their raising in Christ, their love to God and men, their believing and Faith, their obedience, repentance, prayer and thanksgiving, the Preaching, Teaching, and Exhortation of all, or any of these to them, as the Text saith, *The love of God to us causeth us to love God* if we love him.

And I take it, the love and free grace of God in his Christ to the Elect, is the fulfiller and the fulfilling of the will of God, his Law, and commandment of all these, and the rest for them; (as the Apostle saith) *Love is the fulfilling of the law.*

But I take it, the love of the Elect to God, and all the performances of the Elect, never have been, are, or shall be any cause or motive of Gods love and free grace to them, or of any of the performances thereof, or therein to them : As. neither of the gift of his Son Christ, nor of their election in Christ, their sanctification and justification before him; their Predestination and Ordination to eternal life; their Adoption and Glorification; their Quickning or Raising up in Christ; their love to God or man; their Believing and Faith; their Obedience, Repentance, Prayers, and Thanksgiving : Nor of the true Preaching, Teaching, and Exhortation of all or any of these to them.

And although I finde not many that say, the love and performances

mance of the Elect to God, was the cause of Gods love to them before the world, and of Gods performances for them, and to them, before the world.

Object. Yet I finde many that say, that the love of the Elect to God now in the world, and their performances of the duties of love to God in the world, do not cause God, move and incite God to love them, to do them and others good; as their faith, their obedience, their repentance, prayer and supplications, their praise and thanksgiving, and the like.

For (say they) God hath promised good to them that love God, and do the duties of love to God and men, as to shew mercy to thousands in them that love him and keep his commandments; and faith, *To them that fear my Name, the sun of Righteousnesse shall arise, and health shall be under his wings: And He that believeth and is Baptized shall be saved. Repent, and cause others to repent, and return from all your transgression, so iniquity shall not be your destruction. Ask and you shall have, seek and you shall finde, knock and it shall be opened unto you. Acknowledge your faults one to another, and pray one for another that ye may be healed; for the prayer of a Righteous man availeth much if it be fervent. Abraham believed God, and it was accounted to him for Righteousnesse. Moses prayed, and Israel overcame the Amalekites. Elijah prayed, and God sent rain. God promiseth to do good to them that love him, and perform the duties of love, and hath shewed love, and requited much good to them which have performed the duties of love unto him.* Therefore (say they) the Scriptures hold forth that the love of the Elect to God and their performance of the duties of love to God in this world, do cause, move, and incite God to love them and do them much good, &c.

Answer. These seem to know the Scriptures in the history; But they know them not yet in the mystery of God and Christ, and in the mystery of faith and godlinesse as the Apostle speaketh *Colossians 2. 2. Eph. 3. 4. 1 Tim. 3. 16. 1 Tim. 3. 9.*

I find the continual practise of Antichrist is, by his instruments (alleging the history of the Scriptures) to advance the honour of man, and to abate the honour of God and his Christ. And this is the certain note and mark of this deceiving Spirit, as the Apostle expresseth to the *Thessalonians* and elsewhere.

This is a great advancement of mans honour, to teach, that (being the Elect of God) he hath power to do that which shall cause,

move, and incite God to love him and do him good, and others; yea, and doth so by his believing, praying, and the rest of his performances of his love and service to God.

Were it not a great honour to that poor subject, which for his fidelity, love, and performances to a great Potent and rich King, should have the assurance of love, assistance, and good he would request and desire of the King, and that he by his performances to the King, could cause the King to do such things for him when he would? Surely any man that were not envious, would praise and honour the happiness of this subject.

So they which teach that the love of men to God, by their love, do cause and make God to love them; and by their Faith, do cause God to justify them; and by their asking and praying, do cause, move, and incite God to grant and give them that they desire, and by their repentance do cause God to forgive them; and by their other performances to God, do cause God to do them good; do much advance and honour men and their performances.

Whenas the very Elect (although they be elected in Christ) &c. yet (as the Apostle saith) in themselves are nothing unto good before God. *If any man (saith he) esteemeth himself to be somewhat whenas he is nothing, he deceiveth himself in his own imagination.* No, they can perform nothing that is good before God; so Paul said of himself, *I find no means to perform that which is good, when I would do good (saith he) evil is present with me, and the evil which I would not do, that I do.*

So that it is clear from hence, that the faith or believing, the praying and repentance, and all the performances of the very Elect in themselves to God are evil and sin, (which is a mystery indeed unto such as the Gospel is hid: And therefore they cannot cause, move, and incite God to love them, justify them, give to them, assist them, or forgive them by their love, faith, prayer, repentance, or any other performances to God which are evil in themselves; and the advancing and honouring of man for such his performances to God, as shall and can so prevail with God, as to cause him to do men good for the same, is the work of the deceiving spirit, to the greatest abasement of the power of Christ, or a share of that which is onely Christs; which (as the Apostle saith) *worketh all in all, yea, which worketh in us the will and deed of his own good pleasure.* The work of all is the work of the Work-man, which is Christ; *Christ is the Author and finisher of our faith and the rest,*

rest, the honour of all is his due; it is Christ and his performances that onely causeth, moveth, and inciteth God to love, to give to the Elect, to assist and forgive, not any performance of their own; and it is Christ that covereth the sin of their performances, and therefore to Christ the whole prayes and honour of procuring the love and the goodness of God to man is due; and it is extreame sacriledge to rob our God Christ of his honour, and to give it to another; and these of God and his Christ are great mysteries unto those which are lost, to whom the gospel is hid; the thing wrought doth witnesse the work-man, but not that it self was the work-man.

Object. But they say, God hath promised to love them, and to shew mercy on them that love him, and to justifie and save them that believe, and to give to them, and assist them that pray to him and ask him, and to do them good that do obedience to his commandements: Therefore God hath bound himself by his promise to be a debtor to those that love him, believe, pray, and obey his commandements; As promise is a debt, if the condition be performed: And therefore the love of man to God, the Faith, Prayer, and Obedience of man to God must needs cause, move, and incite the just God in his promises to love them, save, justifie, assist, and do them good; the work being done, is enough to cause, move, and incite every just man to pay the work-man his promised wages, much more doth the same the great God.

Ans. This Objection is spread with the deceit of of the deceiving spirit, for the promise was to Christ; as *Gal. 3. 16.* Not to the seeds as speaking of many, but *to thy seed*, as of one, which is Christ, saith the Apostle.

The promise was not to the Elect as they are the corrupt man in themselves, but to Christ, and to them onely as they are elected in Christ.

It was and is Christ onely that is able to perform the condition, and not man corrupted; whereas it is said, the promises were such made to *Abraham*, the Apostle meaneth, they were repeated, and clearly manifested to *Abraham*, which we made before to Christ, who was before *Abraham*, although of *Abrahams* seed is manifestation according to the flesh.

If the promise had been made to corrupt man as *Abrahams* also was, it had been in vain; for there was never any man that was able to have performed the condition, nor hath done, but in Christ which performed it for him.

If

If a great Emperor should bind himself by promise to a poor Begger, to give him a Kingdome if he did, pay twenty hundred thousand pounds, which was not able to pay him one pound, were not this a vain promise and bond, or could this Begger look for this Kingdome so promised, which never paid any thing? If man look for the love, salvation, and goodness of God, for his own performances to God, he will be deceived.

If poor corrupt man think to have the love of God, for his love to God, to be saved for his faith, to be helped and assisted at Gods hand for his Prayer, or to be forgiven for his Repentance, *Rom. 4. 4.* he is deceived: For the Apostle saith, *To him that worketh, the wages is not accounted of favour or grace, but of debt; now God is a debtor to no man, he sheweth mercy on whom he will, and whom he will he hardneth,* (that is) leaveth him in his own hardnes.

Rom 9. 13. To take the Promise of God to be a debt to corrupt man for his work and performance to God, is a great dishonour to God; yea it is to make God a mercenary God, that will do some good for man, if he be paid for it, if man do good for him, and to him; whenas all the love and goodnesse of God to man is *gratis*, of

Hos. 14. 4. free grace, *I will love them freely (saith God.) We are justified freely.*

Rom. 3. 24 Take of the water of life freely, saith the Apostle.

Rev. 21. 6. Indeed God saith he, loveth them, and sheweth mercy on them that love him and keep his commandements, and will justifie and save them that believe, and will give to them that ask, and forgive them that repent; but he doth not say, nor promise to love, or shew mercy to them for their love, or because they love him, nor to justifie and save for their faith, because they believe, nor to give them, because they ask, or to forgive, because they repent, the History tels us not that.

All that God looketh for of man, is in Christ, which performeth all, and he is satisfied for which he loveth, giveth, and forgiveth his Elect in Christ.

I/4. 5. 3.
11.

Indeed God sheddeth his love into the hearts of the Elect by the Holy Ghost sent unto them, whereby their hearts bear the love of God, and the manifestations of his love, as the branch of the Vine beareth the grapes and fruits of the Vine, conveyed by the spirits of the Vine, to manifestation and witnes, as Christ himself sheweth in the Parable of the Vine.

Ioh. 15. 1.
2. 3. 4. 5.
6.

And the love of God shed abroad in the hearts of the elect by the Holy Ghost, sent to them, doth not onely manifest the love of

of God seated there in that soul passively, but also by the same holy Ghost the love of God is acted, so God and man by the Instrument of the same soul (as it pleaseth the Lord Christ,) and all the fruits of the love of God evidenced, witnessed, and assured to the same soul, by the spirit of Christ; (as the Apostle speaketh) *We have received the spirit of adoption, and the same spirit beareth Rom. 8. 15, 16. witness with our spirits (or souls) that we are the sons of God.* The holy spirit manifesteth, witnesseth, and assureth the souls of the Elect of the love of God, mercy, justification, and forgiveness of sinnes, &c. And this is that which is called their faith, by which they are said to live, to be justified and saved, and to have all comfort whilst they are in the body.

And as the Apostle saith, *The promise of the new Covenant of Gal. 3. 16. grace, called the new commandment, and condition, was made to the seed, (speaking of one) which is Christ,* onely able to do the will of God in the same commandment and covenant, being the undertaker to do the will of God of free grace, and freely saying, *Lo I come to do thy will O God,* for poor corrupt man which thou hast elected in me, not able to do any thing thereof in himself, although in the history of Scriptures, the promise be often found held forth to man, because Christ of grace imputeth, and freely giveth the good and benefit of the promise purchased by himself to his Elect; but afterwards reserving the Praise, Honour, and Glory thereof to himself.

So the whole covenant of grace was made of God, with his Christ the undertaker, to do the will of God for poor corrupt man elected in Christ, as well the performing of the conditions and commandment therein, as receiving of the promise; although in the history of the Scriptures, the commandment and performances of the condition of the covenant be held forth to pertain to unable corrupt man, which onely pertaineth unto Christ, the gracious and able undertaker; for what is, doth, or hath poor corrupt man herein, but in Christ; Christs command to the Reprobate, is as he is God the commander in justice, to the Elect, as undertaker of the work before God in grace.

Indeed our God commandeth in the history of the Scriptures, both Reprobate and Elect, and his command is holy, just, and of authority; the Elect of themselves, are still corrupt in themselves, although holy in Christ, in whom they are elected, and not able through their corruption to do the just command.

Christ that of authority commandeth, hath undertaken to do the will of God, as he saith, *Lo I come to do thy will O God*: And no doubt but it was for the Elect, that Christ did undertake to do the will of God, as the payment of the debt in his justice for their transgression, unto mercy and forgiveness, their holiness and righteousness before God.

This will of God for payment to mercy and forgiveness, for righteousness, holiness, and goodness to them, which Christ undertook to do for the Elect, which themselves were not, nor are able to do in the least, no doubt he did, doth, and ever will do; graciously making them his instruments (as he pleaseth,) and imputing all to them; upon which account it is said, Christ is the Priest and the Sacrifice, the Law or Covenant-giver, and the Law or Covenant-keeper, the Judge and the Advocate, the commander, and the doer of the commandment; as the renowned Father in the church of Christ said, *Do, Lord, that which thou commandest, and command what thou wilt.*

And although the afflictions, punishments, and misery of Reprobates be just to them for their sins against the holy commandment; and although the afflictions, troubles, and punishments of the Elect be many in this world (as *David* said) he was punished every day, yet the afflictions of the Elect in Christ are not, nor can be for their sins before God, which Christs full payment for them to God hath satisfied, (as the Prophet saith) and which Christ hath covered as *David* saith, *Blessed is that man whose iniquities are forgiven, and whose sin is covered*, and which Christ hath taken quite away, as the Apostle saith, Christ appeared, we know, that he might take away our sins.

Can it be thought that the just God will exact payment for that which he hath had full payment already, for which he had in his acceptance by Christs undertaking, so soon as Christ had undertaken.

If now there are many that hold so th the history of the Scriptures to affirm and prove the temporal afflictions of the Elect, to be ordered unto them for their sins against God and men, for their sins before God and before men.

But the mystery of our God and Christ, of faith, and godliness doth hold forth, that afflictions are not ordered of Christ to the Elect for their sins either against God or men, as the payment of the debt thereof, or as in revenge of wrath, which are never under

der wrath, but under love; but are alwaies ordered to the elect of God in the love, wildome and goodnesse of one God Christ, either to take them away in love from sin, and the misery of sin, as the Prophet saith, *The righteous perisheth and no man considereth it in heart, and mercifull men are taken away, and no man understandeth that the righteous is taken away from the evil to come;* or are ordered to them to keep and preserve them from sin as by a wall of fire and a hedge of thornes, as the Prophets speak, upon which if their corrupt nature presse, drive and force them; they are by this means of Christ constrained to return to Christ, as the Prophet *Hosea* at large sheweth in the second chapter of his Prophecie, v. 5, 6, 7. &c. A loving father will not chastise his child for the offence done, if he knoweth that he will offend no more, but will passe by the fault; and if he doth chastise him, it is that he might not offend afterward, to keep him from offending: And upon this *David* said, *It is good for me that I have been in trouble,* for thereby I have learned to keep thy Statutes. *Dauids* troubles were Gods goodnesse to him, although he was punished every day, *Daily have I been punished* (saith he.) The goodnesse of his troubles and afflictions drive him back to Christ, as the Apostle saith, *The love of Christ hath constrained us.*

But still there are some that (it may be) in earnest object, if the elect do know they can do nothing of the holy commandement; and if they know that Christ hath undertaken to do all and will do all for them commanded to be done before God: Then they may live without care, fear or regard of godlinesse, to walk up-rightly before God, so that they live warily before men, and give content and satisfaction to men.

This objection is not made from the spirit of Christ, but from the spirit of Antichrist; not from the sense of an elect believer, but from the sense of reprobates, such as God hath delivered up into a reprobate mind (as the Apostle speaketh) and are reprobate concerning the faith, as he saith. For although the elect believers denie themselves, and see nothing in themselves but sin, crying alwayes, *Lord be mercifull to me a sinner;* and know that themselves can do nothing of the holy commandement, and know that Christ of free grace doth all for them of the same, by his holy Spirit sent to them, as he pleaseth: yet they know also that because God careth for them, he will keep them in all their wayes, that he will teach them the way that they shall choose: that he will mortifie

Isa. 57. 1.

Zach. 2. 5

Hos. 2. 5.

Psa. 119.

71.

Psa. 73. 14

2 Cor. 3.

14.

Rom. 1. 28

2 Tim. 3. 8

1 Pet. 5.

17.

Psa. 91. 11

Psa. 25. 12

Rom. 8. 13 the deeds of the flesh by his spirit sent unto them. That the love of God shed abroad in their hearts by the Holy Ghost sent to them will act in their souls and hearts the love to God and man : Yea they know that Christ hath promised to put such a fear into their hearts that they shall not depart from him, and hath made such a covenant, that he will never turn away from them, but will delight in them to do them good : So their knowledge of Christs grace to them doth not make them worse, but better in themselves. Christ saith, naturall Heathens or Publicans love them that they know love them, and shall not the love of God to the elect unto whom it is manifested, constrain them (although they be still carnall, as *Paul* said he was) to love God and man?

Jer. 22. 40
41.

Mat. 5. 46

47.

Rom. 14.

14.

Ob. 2. But the deceiving spirit doth further object, If our believing, praying, praising & thanksgiving to God do not cause, move and incite God to love us and do us good, then wherefore should or do the elect pray and praise God? all is in vain they do.

Ans. Indeed all that they do to cause, move, and incite God to love them and do them good is in vain; for it is Christ only that doth and can do that, the doing of the elect cannot do it, which is sinfull and corrupt.

Yet because Christ the undertaker for the elect, which hath authority to command, commandeth in the government of his Church to love, pray, praise, give, forgive, and the rest. The elect do the same not in vain, but of duty, because Christ their undertaker hath commanded, although they do not, nor can do the same, according to the holy command. A Scholler which is commanded of his favourable Schoolmaster to write his copie given him, and which he knoweth can write never a letter right, yet ought to write the same, because he is commanded, but it were folly in the Scholler to look to be praised of his Master for his bad writing. And if any man shall ask why Christ commandeth the elect, which he knoweth can do nothing of the command, the answer may be; First, for his good pleasure and will and their humiliation. Secondly, Christ would have his people exercised, and not idle, although weak. Thirdly, because although the goodnesse of their doing the holy command is nothing, or extendeth not unto God, is no goodnesse before God; yet before men, in mens estimation it is goodnesse, as *David* saith, *My goodnesse extendeth not to thee O Lord, but to the Saints which are upon the earth*: it is good and profitable (as the Apostle saith) to men. Fourthly, for example to

Psal. 16.

23.

1Ti. 3. 8.

one

and another, and edification of one another. Fifthly, for their knowledge of their transgressions, of omission and commission, as *Paul* said, *I had not known sin but by the law*. If Christ had not a commandement to bid and forbid, the elect had not known their sins and transgressions. The Scholler which writeth never a letter well of his copie, knoweth by his copie (if he regard it and peruse it well his fault in every word and letter, although he cannot mend it. So by the holy and righteous command of Christ; the Elect may see and know their error if they mind it, and look upon it well, although they cannot amend their error themselves. Sixtly, Christ commandeth them to do, although he know they can do nothing of the holy command before God, because he would have them know and consider of his grace and goodness to them, in undertaking and performing those things of the holy commandement for them first and last, unto their salvation and everlasting happiness, which themselves were not able to do in the least, and to take up the song of *David* the sweet singer of Israel, continually before men, praising the Lord for his goodness, and to declare the wonders that he hath done for the children of men, so that their labour is not in vain in the Lord. Seventhly, Because when it pleaseth the L. Jesus Christ to send his holy spirit to them, to act in them these things of his holy commandement, and to make them his branches to bear and bring forth such fruits in singleness of heart, in sincerity and godlinesse, as fruits of the spirit in truth; then these are true evidences, testimonies, and witnesses of the spirit received, as the Tree is known by the fruits (in the rule of Christ.) And the spirit received, doth witness that they are the children of God; *We have received the spirit* (saith the Apostle,) *and the same spirit doth witness, that we are the children of God*.

Rom. 7. 7.

1 Cor. 5. 1.
5. 8.Rom. 8. 15.
16.

Object. Further, the deceiving spirit objecteth, to teach that mans love to God, his prayer, praise, his giving, forgiving, repentance and the rest like commanded, do not cause, move, and incite God to love, give, and forgive his servants, and do them good; is the slaking and quenching of all devotion and religious service to God.

Ans. This Doctrine indeed may (by the power of Christ) quench the devotion and supposed service to God of Hypocrites, that thereby dishonour Christ, for what greater dishonour to Christ can be done, then to uphold or think, that poore corrupt

man by his love, believing, praying, praising, giving, forgiving, repenting, and the rest, can procure God to love, justifie, give, and forgive, which is onely the work that Christ hath undertaken for

- Heb. 10. 7.* poor unable man, saying, *Lo I come to do thy will O God*; which onely procureth the love, justification, forgiveness, and all goodness of God to man, freely, without any work or labour of mans, &
Hos. 14. 4. *will love them freely (saith God.) We are iustified freely by grace: Take of the water of life freely.* And of this work of causing, moving, inciting, and procuring God to love man, to justifie, forgive
Rom. 3. 24 and do good to man; the honour and praise belongeth onely to
Rev. 21. 6. our Christ, that sitteth upon the throne; and it is the Antichrist,
2 Thes. 2. the man of sin, (which the Apostle speaketh of) that taketh this
3. 4. honour, or any part of it to himself, and robbeth Christ of this honour onely due to him.

But in those which are true believers, their doctrine doth not quench, but kindle devotion, and religious worship, and service to God and his Christ: For can there be greater incitement to devotion and Religion, then for a man to be taught of God, and to be assured by the spirit of Christ in him; that Christ hath undertaken to do all for him, to his justification and salvation before God; that Christ (with the will and good pleasure of God) hath done, doth, and will do all for him to God, paid his debt, made his peace, and made his reconciliation with God for his sins, obtained the imputation of his righteousness to him, in and by his fulfilling of the holy Law of God for him, making him to be holy and without blame before God in love, causing, moving, and inciting God to love him, give to him, forgive him, and do him all good; whenas himself, in himself, is still a sinner, corrupt, and abominable, and hath no good thing in him, as *Paul* said, he had not dwelling in himself; and was not, nor is able to do the least with God, to procure the least love and goodness of God to himself: Surely if this teaching will not kindle devotion in man, he is no true Believer; yea he is worse then the Heathens and Publicanes that Christ spake of which he said would love them that loved them, that would do good to them that did good to them; *The*
Mat. 5. 46 *Heathens and Publicanes (saith Christ) will do the same.*
47.

This did kindle exceeding devotion in *David* (as we read, it made him sing, it made him praise, worship, fall down and kneel before the Lord his Maker and Redeemer, and to call others: *O come*
Psa. 93. 6. (saith he) *let us worship, fall down, and kneel before the Lord our Maker.*
 These



*These Positions following, are the grounds
of the Treatises and Medi-
tations following.*

The first Position is,

THAT God fore-saw and fore-knew all things to be in the world, before the world : *A Sparrow falls not to the ground without his providence.* Gal. 3. 8.
Añ. 2. 23
1. Pet. 1. 2

That God willed and decreed all things before the world, unchangable, to be in eternity. Mat. 10.
29, 30.
Ps. 148. 6.

That Gods eternal will and decree, was his present and unchangeable act of all he willed and decreed with and before himself, before the world, before whom all things are present and not future; although in manifestation and appearance to the creature they be in future, and appointed fulness of time. P. 135. 6.

That God fore-saw and fore-knew all mankind to become the children of wrath, by the transgression of the first man, notwithstanding he had power given him, and free-will also to keep the covenant, and do the commandment. Eph. 2. 3.
Rom. 5. 18

That it was Gods eternal &, according to his eternal will and decree of love, mercy, and free grace, to elect in Christ some of the children of wrath, out of the generall company of the children of wrath, to be holy and without blame before him in love, to be predestinated and ordained to eternal life, and to be adopted the children of God through Christ; according to the good pleasure of his will. Eph. 1. 4.
Rom. 8.
29. 30.
Añ. 13.
48.
Eph. 1. 5.

That those (which according to the good pleasure of his will God so knew before, and he so elected in Christ) were holy, and without blame before God, after they were elected out of the children of wrath, no more to be the children of wrath, but of God, and were predestinated and ordained to eternal life, were adopted the children of God through Christ; called, justified, and glorified before God, and were so before the foundations of the world. 1 Cor. 1.
2, 3.
Añ. 13.
48.
Rom. 8. 29
30.
1 Cor. 1. 8.
Rom. 8. 33

world was laid in Gods sight, although these be not in appearance and manifestation to the creature till in future, and fulness of time appointed.

Positi. 2. That Christ undertook and performed all in acceptance willed
Heb. 10. 9. and decreed of God before God, for the justification and salva-
Rev. 13. 8. tion of the elect, before the world.

Positi. 3. That man himself doth not, nor can do the work of the holy Law and commandment of God, that is good before God, and acceptable to God, as it is mans work.

That Christ doth in man all that is done good and righteous before God, by his holy Spirit sent to man of grace; making his Elect fitted instruments thereof as he pleaseth.

There are Antipositions made to these , namely to the form as followeth.

First, although all times, things, and acts were present with God before the world, yet they were not alike present; God seeth things as they are, difference of time, and circumstance adhering, he seeth election before time, justification in time, and remission of sin after it is committed : He seeth not these *ab aeterno*.

Ans. I take it, if all times, things, and acts were present with God before the world, there is neither past nor future time, no difference of time and circumstance before God, although to man there seemeth difference of time and circumstance; as past, present, and future; God seeth and knoweth all things, (as present to him) election, justification, remission of sin whensoever committed, although those and other things are not in mans sight & estimation until they are manifested; and then as they are manifested, Gods will and his acts before himself, are together unchangeable; *The gifts and calling of God are without repentance* : And the gifts which God giveth to the creatures were not unknown and undecreed of God to the creature, untill such time as they did appear manifested to the creature, neither is the creature uncalled of God before him, until his calling be manifested to man; the Apostle *Paul* maketh it clear, to be before God, before the world : *Those* (saith he) *which God knew before, those also he predestinated to be made like to the image of his Son : And whom he predestinated, them also he called, and whom he called, them also he justified, and whom he justified, them also he glorified.*

The Apostle doth not say, that those which God knew before the world, he would afterward predestinate, he would afterward call,

call, afterward justifie, afterward glorifie. But he saith, those which he knew before the world, he predestinated, called, justified, and glorified them, before himself unchangable, although these do not appear, and are manifested to the creature, till fullnesse of time.

The second Antiposition is, *That man not having the Spirit, may and can do Morall works, yea good Morall works before God: and that man having the Spirit, can do Morall good works much more, yea and spirituall also, by the instrumentall assistance of the Spirit.*

Ans. I take it the Scribes and Pharisees did Morall good works before men, as fair in mans sight as any other, then, or since, but I do not find them said, to be as good and righteous before God.

And I take it, if the Spirit be only an instrumentall assistance to them which have the Spirit, so Christ is at the will and disposition of man, as the instrument is at the disposition of the workman, and to be procured by mans art and power to be his instrumentall assistant; a great dishonor to Christ. *Paul* called himself *Rom. i. i.* a servant and instrument of Jesus Christ, but he never called Christ his instrument or servant.

The third Antiposition is, *That man having the Spirit, hath inherent sanctification and holinesse in himself, and may bring forth, and do the works of holinesse (as the Agent thereof) righteous in the sight of God.*

And this Position (they say) the words of Christ uphold, which say, *Except your righteousness exceed the righteousness of the Scribes and Pharisees, ye shall not enter into the Kingdome of heaven.* *Mat. 5. 20.*

This exceeding righteousness to be had, to enter into the Kingdome (say they) is the inherent holinesse and righteousness, which they have, which have the Spirit, by the sanctification of the Spirit.

Ans. But I take it, the exceeding righteousness to be had of those which enter into the Kingdome of heaven, spoken of by Christ, is the righteousness of Christ by imputation to his Elect, Believers, not the inherent supposed righteousness in themselves, which they have by the sanctification of the Spirit, whereby, they say, they are enabled to do the works of holinesse and righteousness, as the Agent thereof before God.

For the Apostle saith, alledging *David* for a witnesse, That man is the blessed man, that is to enter into the Kingdom of heaven, *un-*

to whom the Lord imputeth righteousness without works.

And that further, to uphold inherent righteousness and holiness in man, by the sanctification of the Spirit, do further alledge the Apostle, which saith to the believing Corinthians, *neither unrighteous men, nor fornicators, idolaters, adulterers, wantons, buggers, thieves, covetous, drunkards, railers, nor extortioners, shall enter into the Kingdome of heaven, and such were some of you, but ye are washed, ye are sanctified, ye are justified in the name of the Lord Jesus, and by the Spirit of our God.* He saith, they were now washed, sanctified, and justified by the Spirit.

Cor. 6. 9.
10, 11.

Ans/w. But I take it, this doth not prove (although these believing Corinthians) were washed now, sanctified and justified now in their own knowledge and light in the name of Jesus, and in the Spirit of our God, when God gave the light to them, that they were not washed, sanctified, and justified before this, in the sight of God, by Jesus Christ, the Lamb slain from the beginning. Nor doth it prove, that they had now inherent holiness and righteousness in themselves, to do the works of holiness and righteousness before God at that time.

I take it, Believers have still inherent corruption and sin in themselves, which corruption is in every part and parcell of soul and body, as the Apostle of Christ saith, *A little leaven, leaveneth the*

1 Cor. 5. 6 *whole lump.*

If they had inherent holiness and righteousness in themselves in every part of soul and body, the same would expell them from corruption, and so there should be no corruption and sin in Believers, for two contraries are not in one subject together at the same time, if it be light, it is not dark, if it be cold, there is not heat, inherent. When a stronger then the strong man cometh (saith Christ) *he taketh away the strong mans armor, dispossesseth him, and divideth the spoils*, Luke 11. 21, 22. But of the operation of the Spirit in Believers, and of the mortification and sanctification of the Spirit, it is said more afterward. We find it recorded in Scripture, that *Moses, Lot, Reuben*, and the rest of the Patriarches, *Job, Moses, Aaron, David, Peter, &c.* after they had the Spirit, had corruption, which brought forth sin mentioned: and no doubt, but other sin not mentioned in them.

And I take it, Doctrine of inherent holiness and righteousness in man, by the sanctification of the Spirit, is of Antichrist, and to make men proud Pharisees, to trust in themselves, and de-

spise

spise others, to make them think they are not as other men are, nor as this or that sinner.

But I know the Doctrine of Christs Spirit is to make men humble Publicans, to smite their breasts, saying, *Lord be mercifull to me a sinner*, and wholly to deny themselves.

This Doctrine of inherent holinesse and righteousness (as is aforesaid) is confuted by the Prophets, by Christ himself, and by his Apostles.

The Prophet *Esay* (speaking of himself and others, having the Spirit) saith, *We are all as an unclean thing, all our righteousness is as filthy rags*; and after *Paul* says, *there is none righteous that doth good, no not one*. Christ saith to the same purpose, *Thou hypocrite, why seeest thou the mote that is in thy Brothers eye, and seeest not the beam that is in thine own eye? &c.* And again, *judge not, that ye be not judged, and when ye have done what ye can, say we are unprofitable servants.* Rom 3 10.

And the Apostle *Paul* saith, after he had the Spirit known to himself, *In me, that is in my flesh, the corrupt man, dwelleth no good things, I find no means to perform that which is good.*

Where was *Pauls* inherent holinesse and righteousness in himself, when there dwelt no good thing in him, and when he found no means to perform that which was good in himself, where was his inablement in himselfe by the instrumentall assistance of the Spirit, to do the works of holinesse and righteousness in the sight of God?

And whereas they say, *Paul* meant (by performance to do perfectly) and that he might do that which was good and righteous in the sight of God, although he did not the same perfectly, it is but a sophisticall cavill, *For there is nothing good and righteous in the sight of God, which is not perfectly good and righteous*; his Sacrifice is without spot or blemish. Levit. 3.1.
Numb. 28.
Deut. 13.

Certainly these Positions are from the root of Antichrist, and there is no essentiall point of Popery, as I may have ground and sustentation from them, as mans holy and righteous works before God. 21.

Justification by mans works before God.

Debt and merit of God by mans works.

Supererogations, Popes Holinesse.

That the Pope cannot erre.

Canonizing of men for Saints in themselves.

Sanctifyings and Consecrations of persons and things by men in the estimation of God.

G

Making

Making holy Bread and holy Water, in the estimation of Gods free-will.

What Saint in himself deserves not to be canonized?

What holy and righteous works, that are holy and righteous in themselves, in the estimation of God, deserve not to be crowned of God, as meritorious works?

It is just with men to recompence good works of men, done to their honor and benefit, with a proportionable price. So no doubt, it is just with God, to recompence the good works of men (in his estimation good works) wrought of men themselves, to his honor, and the benefit of his, with a price proportionable. *To him that worketh* (saith the Apostle) *the wages is not accounted of grace or favour, but of debt.*

I take it, if man holdeth forth his own works good and righteous before God, he challengeth a debt of God, and forsaketh grace, his own mercies.

They which were called Protestants, were so called, because they did protest against such points of Popery.



Further Arguments made to uphold Inherent Holinesse and Righteousnesse in man, by the Sanctification of the Spirit, are answered as followeth.

Arg. 1. **T**hey say, although Inherent Holinesse be taught of Papists, and they teach so, yet it is not Popish Doctrine. That is Popish which Papists teach and maintaine against the Doctrine of the reformed Churches.

Ans. Those Churches are reformed, where Christ is perfectly formed in them. *Paul* said to the Church of *Galatia*, *Gal. 4. 19. I travell in birth again, till Christ be formed in you;* he did not mean formed in part, but thoroughly and perfectly formed. The Papists teach and maintain Inherent Holinesse and Righteousnesse, contrary to the form of Jesus Christ, otherwise they should have no ground

ground for their other Popish Doctrines, against the true form of Jesus Christ in his Church. I take it, they which maintaine the same with them, close with Popery.

Arg. 2. The Pharisees taught such righteousness, as is neither imputed to them, nor inherent in them; it is, *Justitia quam docebant, non quam praeabant.*

Ans. The Pharisees taught such righteousness as they accounted they had in themselves, such as your Inherent Holiness and Righteousness is in you, (by your account,) and they accounted they had it from God, also they thanked God for it, as I suppose you do. I thank God, saith the Pharisee; I am not as other men are, unjust, &c. He thought himself to have holiness and righteousness in himself, so do you. Luk. 18. 11.

Arg. 3. You abolish the Morall Law in *Mat. 5.* held up.

Ans. We do not abolish the Morall Law, further then the Apostle of Christ, which saith, *For Christ is the end of the Law for righteousness (before God) to every one that believes.* We say, the Morall Law is still the manifestation of Gods Justice to the forsaken and Reprobate ones; it is also the manifestation of sin to the Elect, Believers, and as an hedge of thorns to keep them from transgressing, (not to be held forth for eternall life or death to believers) but to shew them what Christ hath done for them in fulfilling of the righteousness thereof, in delivering them from the curse thereof, by his sufferings in himself; and to shew them what Christ doth of the same in them (as he pleaseth) for their comfort, by his spirit sent unto them in their unbleness, *for a witness and assurance to them, of their adoption through Christ.* Rom. 10. 4. Rom. 8. 15. 16.

Arg. 4. You say, contraries do not expell contraries, necessarily they may be in the same subject in degrees, as light and darkness, cold and heat, so may knowledge and ignorance be in the believing man, so may inherent holiness, and inherent corruption, be in the man that believeth.

And yet you say in your exposition of *1 Pet. 4. 18.* *The grace of Sanctification doth drive away ignorance and darkness of mind:* and what is this, but to affirm no ignorance in Believers, inherent knowledge hath driven away inherent ignorance, and that inherent holiness hath driven inherent corruption quite away.

Ans. So you deny and affirm the same thing, and need no further answer.

Arg. 5. For to uphold inherent holinesse in man, they alledge 2 Cor. 5. 17. where it is said, *If any man be in Christ he is a new creature.* And also Ephes. 4. 24. where it is said, *Put on the new man, &c.*

Ans. In these places, the Apostle sheweth the great grace of God, to those which are elected in Christ, and adopted through Christ, that that man is a new creature in Christ, a new man in Christ, not in himself; therefore he saith, *If any man be in Christ, he is a new creature in Christ.* So the same Apostle saith, *he is quickened in Christ, Eph. 2. 5. not in himself. He is holy and without blame before God in Christ, that is, chosen in Christ, Eph. 1. 4. not in himselfe, his carnall sinfull corrupt soul and body. Our life that we live before God is in Christ, it is hid with Christ in God, saith the Apostle, Col. 3. 3. It is not in our selves that we live before God: in that I live, I live by the faith of the Son of God, saith Paul, Gal. 2. 20.* It is by faith that we live, it is by grace of imputation of Christs life, holinesse, and righteousness, that we live, are holy and righteous before God, not by inherent holinesse and righteousness in our corrupt man, that is, in our selves, as the Apostle saith, *Blessed is the man to whom the Lord imputeth righteousness.*

Arg. 6. They for their inherent holinesse, &c. alledge the words of Peter the Apostle, 1 Pet. 4. 18. *If the righteous shall scarcely be saved, where shall the ungodly and sinners appear?*

Ans. The words are clearly to be understood, of hypocrites having inherent holinesse and righteousness in themselves, by their own account, and in the estimation of men, as the Pharisees and Judas had, and others, and of such as are manifest Reprobates, by their contempt of godlinesse, and greedinesse of transgression.

The Apostle noteth the hardnesse of salvation, to the best of these, but there is no hardnesse or scarcenesse of salvation to those which are in Christ, which God hath chosen in Christ before the world, *to be holy and without blame before him in love*, that are so ordained to eternall life before the world, as Paul and the rest were, as he affirmeth, and the other Evangelists.

Arg. 7. Thinking that these words of the Prophet will uphold inherent holinesse, &c. they would have them paraphras'd, *auferam cor lapideum. & dabo cor carneum*, that is, I will take away the stony heart, and give a fleshy heart.

Ans. Man by corruption hath a hard and stony heart in himself, although the man be chosen in Christ before the world to be holy

Eph 1. 4.
5.
Act. 13. 48

Ezek. 36.
26.

holy and without blame before God, and is so in Christ, although his heart be still hard in himself. But when Christ pleaseth to send his Spirit, the Spirit of promise to him, with his operations of mortification and sanctification, thereby Christ fitteth his stony heart to be his branch to bear his fruits, wrought up by his Spirit (as he pleaseth) such as are called the fruits of his Spirit, inlightning, softning, love, joy, peace, faith, righteousness, repentance, self-deniall, and all manner of goodness; in which respect it is called a fleshy heart, by reason of the operations of the Spirit unto it:

But the operations are not so, as no hardness remaineth or returneth, or fruits of the same hardness and corruption in the heart or soul.

Mr. *Calles* (the memorable Martyr) sheweth that well in his mournfull song, which every best fleshy hearted man proveth. Indeed (saith he) sometime I do repent. To God for mercy call, but yet alas incontinent, to sin again I fall.

Here were in him fruits born, and held forth of the fleshy heart, but incontinent, the fruits of the corrupt and stony heart are held forth in this man, no inherent holiness and righteousness proved in man.

Arg. 8. They alledge for inherent holiness and righteousness, &c. *Act. 10. 35.* where it is said, *He that worketh righteousness is accepted with God.* From whence they conclude, that there are some men that work righteousness, and are accepted of God, for working of righteousness.

Ans. I am sorry that you draw such a conclusion from this Scripture, contrary to the meaning thereof; and contrary to the plain word of other Scriptures: *Paul* saith, *Rom 9. 16.* *It is not in him that willeth, nor in him that runneth* (meaning to have acceptance with God): *but in God that sheweth mercy.* And again, if it be of mans working of righteousness, then it is no more of grace, that man is accepted with God; *Rom 11. 6.* If it be of his works, then it is of debt, that man is accepted with God, *For to him that worketh, the wages is accounted by debt,* saith the Apostle, *Rom. 4. 4.* The Apostle excludes debt & work to make acceptance with God.

I wish that *Gal. 5. 4.* were well considered, ye are abolished from Christ, whosoever are justified by the Law, *ye are fallen from grace.* He that is accepted of God for working righteousness, certainly is justified by the Law, and thinketh himself to be so. For by that he is accepted with God, he is justified

sied before God, God accepteth no unjust person.

The Apostle saith, he that worketh righteousness, of whatsoever Nation he be, is accepted with God, that is just with God; but he doth not say, that any man of any Nation worketh righteousness before God.

Yet there may be some of every Nation that work righteousness in the estimation of men, and some, that in Christ (which hath undertaken and performed all righteousness for them before God) work righteousness, and in Christ are accepted with God, for the work of his righteousness imputed to them.

Arg. 9. They alledge Doctor *Davenets* writing, *de habituali iustitia*, which saith, *omnes Theologos concedere inherentem iustitiam iustificatis, &c.*

Ans. Doctor *Davenets* writing understood in the best sense, as we say, that in Christ those that are justified in him have inherent holiness and righteousness in Christ, but not in themselves, in their corrupt souls and bodies. But understand Doctor *Davenet* as ye will.

Doctor *Davenets* Scripture is not canonically Scripture.

The Spring of inherent Holiness, &c.

Inherent holiness and righteousness, in part remaining in men after the generall fall and loss in *Adam*, whereby they had still free-will and power to do the commandment unto their salvation. Was the heresie of the Palagians confuted and exploded, in the Primitive times after the Apostles.

But soon after, the Papists loath to humble themselves to their corrupt condition, as Christ speaketh, loath to deny themselves, because they would not come manifestly in the pride of man, with the Palagians, and in their confuted error.

Therefore acted by the spirit of Antichrist, they invented another way, whereby, they say, man hath inherent holiness and righteousness in himself, by the sanctification of the Spirit, and hereby they are enabled to do the works of holiness and righteousness themselves, pleasing to God, accepted with God, moving, and causing God to do them good.

This is the ground of all their proud Popish Tenents.

And from this ground the Arminians, Anabaptists, Brownists, Presbyterians, and other, hold forth many things to the exalting
of

of man, and the pulling down of Christ, to the great dishonor of Jesus Christs undertakings and performances, for poor, corrupt, unable dead man in himself, of free grace chosen of God in Christ, and given to him of God, to undertake and perform all for unto life; which they do, when they teach and say, that they, by their Inherent holinesse and righteousness have power and free-will to do, and can do themselves the works of righteousness, such as please God, are accepted with God, and do move and cause God to do them good, which all are the works of Christ, and no part thereof mans, but by account and grace of imputation; therefore the same and the rest of that sort, are no better then robbery, sacriledge, and idolatry.

Those which hold forth Inherent holinesse and righteousness in man, do boast themselves to be in a better estate and condition for life, then *Adam* was ever in; to have more power then *Adam* had in innocency unto holinesse and righteousness, and the work of the holy and righteous commandment of God for life, (which saith, *do this and live*) then *Adam* ever had: for *Adam* in innocency had no power to repent, if he fail'd that he might live by repentance, if he failed of life by obedience and words; nor had *Adam* power to pray for mercy and forgiveness, to move God by repentance and prayer, and to obtain the same of God by prayer. For if *Adam* had had this, there had been no need of the provision of a Christ for salne man; for *Adams* repentance and prayer for mercy and forgiveness, had been enough to have prayed with God for forgiveness of the transgression.

But (they say) they have not only power and free-will to doe the righteousness of the command, through their inherent holiness and righteousness, but also such a sanctified will, that their will cannot fail or hinder their power, as *Adams* did, to do the work.

They have power to repent and convert themselves unto life, if they fail in the righteous work; and power to pray, and so to prevail with God by their prayer, that they shall obtain mercy and forgiveness of all, by vertue of their inherent holiness and righteousness in themselves. Oh sure they must needs be as proud of this inherent holiness and righteousness in themselves, by the sanctification of the Spirit; and be as thankfull to God also, that they are not as other men are, as the *Pharisee* was for his righteousness that he had in himself of the Spirit of God in his own account,

2nd. 18. 11. count, for which he thanked God that he was not as other men were, unrighteous & sinners. And herein the late upholder of inherent holiness and righteousness in man, by the sanctification of the Spirit, go beyond the Papists (which were the founders thereof) in exalting that Idol. For the Papists will not allow every man that hath the same, to be enabled thereby to convert himself, if he have failed in the work of holiness and righteousness, and to satisfy with the repentance of his own frame, but he must be ordered and enjoined penance by the Pope, or other his Substitutes, Confessors, to men offending, which must be obeyed, and all performed accordingly by the Delinquents, for absolution and recovery of life and safety to themselves.

And they must not pray as they will themselves, to move God to mercy and forgiveness, and to bestow good things upon them, but they must be ordered and appointed of those Agents and Confessors, how many *Pater-nosters* and *Ave-Maries* they must say for the same, &c.

But these conclude, that by his own power, that every man hath of his inherent holiness and righteousness, he is not only enabled to do the work of holiness and righteousness acceptable to God, but also (if he fail) to convert himself, to repent at will, to move God to mercy and forgiveness, and to do him needful good when he will intentionally and devoutly pray for the same.

And to this purpose (for manifestation of the premises to be so, as is said) the upholders of inherent holiness and righteousness in man, teach and exhort all men to do the works of holiness and righteousness commanded upon eternall gain and pain, and to repent of their failings, that they may not perish but live thereby, to pray intentionally in publike and private, to do duties commanded; and to do all these to please God, to pacifie God, to move God to do them good by these their performances, without any doubt of going well with them (so doing) as if all men assembled, had this their supposed holiness and righteousness, and thereby power in themselves to do the works of holiness and righteousness, to repent, pray, and prevail with God to obtain all good at Gods hand thereby, and divert the wrath and judgements from them, as if they had God in a bond.

When as the Prophets of God, and the Apostles of Jesus Christ themselves, do acknowledge, that they had no such inherent holiness and righteousness in themselves, by the sanctification of the Spirit,

Spirit, whereby they were inabled to do the works of holiness and righteousness before God; and do acknowledge, that themselves did no such works of holiness and righteousness before God, nor had any such power in themselves.

The Prophet *David* saith, God looked down from heaven upon the children of men, to see if there were any that did understand and seek God; but (saith he) *they were all gone out of the way, they were altogether corrupt, there is none that doth good, no not one.* And the Apostle *Paul* joyntly with him saith the same. Psa. 53. 2.
Rom. 3. 10, 11.

The Prophet *Isay* saith of himself, and the rest like him, *We are all as an uncleane thing, all our righteousnesse is as filthy rags.*

And *Paul* saith, *There is none righteous, no not one; there is none that understand and seek God, all are become unprofitable, there is none that doth good, no not one: and Christ saith, there is none good, but one, and that is God.* And again, when you have done what ye can, say, *we are unprofitable servants.* Rom. 3. 10, 11, 12.
Mat. 19. 17

And *Paul* saith of himself in his best estate, *I am carnall sold under sin; in me, that is in my flesh, the corrupt man, dwelleth no good thing.* And if any man, saith he, is somewhat, whereas he is nothing, he deceiveth himself in his own imagination: and *Paul* saith further, when he would do good, evil was present with him, and the good which he would do, he did not, and the evil which he would not do, that he did. Rom. 7.
Gal. 6. 3.
Rom. 7.

Where was the power and inablement of these to the works of holiness and righteousness, or the deeds of these of the holiness and righteousness of the command above *Adam*, or indued in innocency in themselves, which deny all, and any such thing to be in man, and in themselves.

And again the Apostle saith, *If it be of grace, (meaning that God is pleased, pacified, moved to do man good) it is no more of works; and if of works, it is no more of grace, Grace and Christ are quite shut out.* But these are like the Angel or Minister of the Church of *Laodicea*, that *John* speaks of, which said, *he was rich, increased with goods, and had need of nothing: whence the Spirit of God told him, that he was wretched, miserable, poor blind, and naked, and he knew it not.* Or like the Pharisees that boasted, *that they had that goodnesse from God, whereby they were righteous, holy, devout men, wise, and did see all needfull, no blind men; whereas Christ told them, that they were hypocrites, unjust, blind-guides leading the blind, such as to whom all noe did belong.* Rom. 11. 6.
Rev. 3. 17.
Job. 9.
Mat. 23.

If these men which boast themselves to have such Inherent holiness and righteousness in themselves by the sanctification of the Spirit, had the same, and were such, whereby they are able to the work of holiness and righteousness, of the holy command of God, pleasing and acceptable to God (as Agents thereof) they were, at least, Saints in themselves. And this the Inherent holiness and righteousness in them, which did inable them to the deed, and the work of holiness and righteousness, pleasing and acceptable to God, and to prevail with God to do them good, deserve to be adored and extolled as a God able to give power, *for there is no power but of God, none can give power but God*, even as the great God the Creator deserved to be adored for giving *Adam* power to doe the work of holiness and righteousness in his innocence.

Rom. 13. 1.

But I know there are many amongst us stained with this deceiveable doctrine of Inherent holiness and righteousness in man, &c. which have a zeale of God, although not according to knowledge, as the Apostle *Paul* said, there were of the Israelites, *Rom. 10. 2.* which being ignorant of the righteousness of God in Christ, and going about to establish their own righteousness, as these do, submitted not to the righteousness of God, as these do not, which ordinarily object and say, shall we not do that we are commanded? shall we not do the good duties commanded of God? shall we not do our indeavours what we can, although we cannot do perfectly? are we not commanded to call others to doe the same? is not God pleased that we should do so, and pleased with our doing so? or is God pleased that we should be idle, carelesse, and do nothing of his command? God, saith the Apostle, *doth accept the will for the deed, if there be first a willing mind.*

Answer. These expressions indeed do shew a zeal of God, but the question is; first, whether it be according to knowledge or not? secondly, whether they hold forth ignorance of the righteousness of God in Christ or no, and no submission to the righteousness of God in Christ or no: and thirdly, whether they shew a going about to establish their own righteousness or no, that is, to hold forth their own power, wills, indeavours, and works, to please God, pacifie God, move and prevail with God for their good, and to be accepted of God for the same, as it is their own, which nothing but perfect righteousness can do, which corrupt man cannot bring forth and do, for that which is of the flesh is fleshy.

Herein

Herein they clearly shew, that they are ignorant of the righteousness of God in Christ, and submit not to the righteousness of God in Christ, which is the only perfect righteousness, and which is all righteousness, that do, or can please, pacifie, move, and prevail with God to mans good; and to make man, or any thing of man accepted with God. Indeed God is pleased with man, and pacified towards man in Christ, not in himself, nor in his own corrupt will, indeavours, or deeds; *they that are in the flesh cannot please* Rom. 8.8. God, saith the Apostle.

Of the Sanctification of the Spirit, &c.

BEcause the Apostle saith, *As in Adam all die, so in Christ shall* ^{1 Cor. 15. 22} *all be made alive;* and again, *as by one mans disobedience many* ^{Rom. 5. 19.} *were made sinners, so by the obedience of one, shall many be made righteous, &c.* Some say, that Believers in Christ are so regenerate, and renewed in their corrupted nature of soul and body by Christ, through the inherent sanctification of the Spirit, that themselves by the power of their sanctified nature and faculties thereof, are able to do, and do the works of goodness, holiness, and righteousness in the estimation of God, as *Adam* had power to do in his innocency: And this inablement to them, by such sanctification of the Spirit (I take it) they call the assistance of the Spirit, whereby, they say, they do such works at best in part.

But I take it such erre, not knowing the Scriptures, the truth of Jesus; for although the Scriptures hold forth the Elect, Believers, to be elected, regenerated, and renewed, to be righteous, holy, and without blame before God; yet the Scriptures hold them forth to be all this in Christ, not in themselves. *Paul* saith, *he was* ^{Eph. 1. 4.} *electd in Christ, to be holy and without blame before God in Christ,* ^{Eph. 2. 5, 6} *he was quickned in Christ, he was raised up in Christ, lived, moved,* ^{Act. 17. 28} *and had his being in Christ, not in himself:* he was not elected to be holy, and without blame, and spot before God in himself, to be quickned and raised up in his own corrupted man, nature, and faculties of soul or body: Believers are not the new man, the new creatures in themselves, in their own still corrupt nature, but they are the new man, the new creature in Christ, which is the onely new man, and new creature in himself, as the Apostle speaketh, *he maketh of twain one new man in himself:* and again, *put on the* ^{Eph. 2. 15.} *new man, which after God, is created in righteousness and holiness:*

Eph. 4. 24. and againe, if any man be in Christ, he is a new Creature.
 2 Cor. 5. 17

If Believers were so made alive in themselves by Christ, to the power and action of holiness and righteousness, as *Adam* was made alive, and had power of action of holiness and righteousness by God, in his creation and state of innocency, through the inherent sanctification of the Spirit; then corruption, sin, and death should be gone from believers in this life; for contraries cannot be together at the same time in the same subject, the one expelleth the other, which is not, as is manifest in all: all are corrupted still, all sin still, all are dead still, *ye are dead, and your life is hid with Christ in God*, saith the Apostle. And again, *if Christ be in you, the body is dead, because of sin, but the spirit is life for righteousness sake*; and again, *corruption doth not inherit incorruption, but where this corruptible hath put on incorruption, and this mortall hath put on immortality, then shall be brought to passe the saying that is written, death is swallowed up into victory, death remaineth in themselves by their sin, and their life in Christ by Christs righteousness*.

If Believers had inherent power of righteous action to bring forth of themselves, and from their inherent power actions of righteousness, as *Adam* had the power to do them, then the Prophet *Isay* would not have said of himself and the best men, *We are all as an unclean thing, all our righteousness is as filthy rags*, Isa. 64. 6. and *David* would not have said, *There is none that doth good, no not one*; and *Paul* would not have said, *in me, that is, my flesh, dwelleth no good thing*; and again, *I find no means to perform that which is good*.

Psa 14. 1.
 Rom. 7. 18.

Were not that Antichristian pride in any man, now to say, of himselfe, I have power by my inherent holiness to do that which is good and righteous in the sight and estimation of God, the proudest Pharisee said; to deny our selves, is to deny our holiness and goodness in our selves.

Quest. Is there no operation of the Spirit of Christ in Believers, upon the corrupted man, soul and body? is there no mortification of sin and corruption, and no sanctification of the man by the Spirit, or to the man, in soule or body.

Ans. Yes, that must needs be so.

There are foure excellent creatures manifest in this world,
 which

which all in the Scriptures are held forth to resemble Christ and the holy Spirit, in their operations upon the bodies neere, and object to them; which foure creatures are the Sun, Fire, Water, and sweet odours.

The Sun of this world is held forth in the Scripture to resemble the Son of righteousness Jesus Christ, in his operations and actions to Believers, *Unto you that feare my name, the Sonne of righteousness shall arise, and health shall be under his wings: He, saith the Prophecy*, alluding to the rising of the Sun of the world upon the earth and the body therein, in mens appearance and apprehension, to the comfort and refreshing of them; for being as the Sun of the world to Jesus Christ, ariseth and manifesteth himselfe to Believers, when and as he pleaseth, in their apprehensions, to the comfort and refreshing of the whole man.

And as the Sun of the world arising, doth heat the colds object bodies, so that the heat thereof heateth the cold bodies neere them by reflection, yea and melteth some hard bodies by the heat thereof; and yet the naturall coldnesse of those bodies, and the hardnesse, remaine still in them naturally, as appear in the stay of the heat to those bodies.

So the Sonne of righteousness arising in Believers, doe heat the neere corrupted man in soule and in body, with his holy heat; which heat also sometimes reflecteth to others neer, yea and melteth the hard corrupt heart, and yet the coldnesse and hardnesse of corruption naturally remaine still, and returneth in sense and appearance, in the stay of the heat of the Son of righteousness Jesus Christ by his Spirit.

And farther, as the Sun of the world arising, doth in season and time quicken some bodies dead in themselves, such as have life in their root, which in their time, appeare also to have life in themselves.

So the Sonne of righteousness Jesus Christ arising

sing in Believers, though the corrupted man the body be dead, because of sin, as the Apostle speaketh, though they be dead in themselves, as *Colos. 3. 3.* yet because their life is hid with and in Christ their root, because they are rooted in Christ, as *Colos. 2. 7.* In the appointed due time of God; their hidden life in Christ will be manifest in themselves, which shall be to the soule, when the corruptible hath put on incorruption; and to the body, when the mortall hath put on immortality, and death be swallowed up in victory, as the Apostle speaketh.

And so the Prophet *David* said, God is a Sun and a *Psa. 84. 11* shield, alluding to Jesus Christ, which is the only shield and defence of Believers.

And so is Jesus Christ, and his Spirit in Believers, in the Scripture, resembled to the fire of this world, in respect of the operation thereof upon the bodies neere. *The Lord wil be as a wall of fire about Jerusalem,* saith the Prophet: A wall of fire will defend and keep safe any City from hurt of adversary and enemies. So Jesus Christ is a wall of fire to save his Elect Believers from the divell, hell, sinne, the law, and death, that they shall not hurt them. *Mat. 16. 18* *The gates of hell shall not prevaile against them,* saith Christ; that they may say with *Paul*, *O death where is thy sting? O grave (or hell) where is thy victory?* *1 Cor. 15. 55, 56, 57.* *The sting of death is sinne, the strength of sinne is the Law: But thanks be unto God, that hath given us victory through our Lord Iesus Christ;* which hath beene a wall of fire unto us from these our adversaries.

And further, Jesus Christ and his holy Spirit in Believers, is in the Scriptures resembled to fire in the operations thereof; because as fire melteth, purifieth things, so Jesus Christ by his Spirit, and the word of his Spirit melteth the hearts of the Believers, as *Iosias* heart melted at the hearing of Gods word, *2 Kings 22. 19.* and also purifieth their corrupt hearts, as *Peter* saith, God gave the Holy Ghost to the Gentiles, which purified their hearts

hearts by faith or believing. And for this it is said, Christ will baptize with the Holy Ghost and with fire; and Gods word is as fire, *Jerem. 23. 29.*

Yet it is to be observed, that although gold or other metall be melted by the fire, the hardnesse thereof returneth and remaineth naturally in and to the same (as is seen) in the stay of the heat of the fire. So though Christ by his Spirit and spiritual word, melteth the corrupt hard heart of believers, yet the corrupt hardnesse remaineth still naturally, and returneth in the stay of the operation of the Spirit.

And as although the fire purifieth the gold, yet the gold must be after melted and purified by the fire, as the Prophet saith, seven times, that is oftentimes before it be pure gold, *Psa. 12. 6.* and is not pure gold, so long as any drosse remains in it, in any part thereof, but still drossie gold. So although Jesus Christ by his Spirit often melteth and purifieth the corrupt heart of believers, yet so long as corruption remaineth (which remaining) remaineth in every part of soul and body, so that no part is pure and holy before God in man himself, whatsoever it be in mans estimation, but still corrupt in the whole, and so shall be, till corruptible hath put on incorruption, and mortall hath put on immortality.

And Jesus Christ and his Spirit in Believers, are in the Scriptures resembled to water for the operations thereof, as washing, cleansing, slaking, quenching and refreshing. So Christ resembled himself to the water of the Well, unto the woman, *If thou hadst asked of me, I would have given thee of the water of life*, meaning himselfe, and his holy Spirit. And againe, *Take of the water of life freely*. *Rev. 22. 17*

For as water washeth and cleanseth foul bodies, and refresheth weary bodies, and softneth dry and hard bodies, as Clay, and the like; and quencheth and slaketh excessive heat in earthy bodies, so Jesus Christ by his Spirit hath all these operations upon Believers in the corrupted man. The Apostle writeth of the believing Corinthians, which had been

been great sinners, that now they were washed, sanctified and justified in the name of Jesus Christ by the Spirit of our God, in manifestation to themselves. Christ telleth some of his Disciples that had heard him preach the Word, *Now you are clean through the word that I have spoken unto you.* Job said the Lord had softned his heart; God saith, he will take the stony heart away from his people, and give them a heart of flesh, a soft heart; David said, that his Shepheard the living Lord would lead him into green pastures and waters of comfort, refreshing waters.

Joh. 23. 16. The Spirit mortifieth the deeds of the flesh, saith the Apostle.

The faith of Jesus Christ quencheth the fiery darts of the wicked, saith the Apostle.

And yet as although water washeth and cleanseth foule bodies, softneth hard, refresheth faint and weary, quencheth and slaketh heat. If this foulnesse, hardnesse, faintnesse and heat be naturall to those bodies, the same will return and remaine to them in the stay of the operation of the water.

So although Jesus Christ by his spirit washeth and cleanseth the foulnesse, softneth the hardnesse, refresheth the faintnesse, mortifieth, quencheth, and slaketh the heat of corruption in the corrupt man; yet because corruption is inherent in believers, and naturall, all will remain and return, till that which is corruptible hath put on incorruption, and mortall hath put on immorality.

And to goe through the resemblances of Christ by his Spirit to believers, as is in the Scripture; So Christ and his Spirit are resembled to sweet odours. The Apostle calleth Christ the sweet odour to God, *Eph. 5. 2.* And the Spouse in the Canticles resembleth Christ to myrrhe, spices, and sweet flowers, saying, his fruit is sweet, his voice is sweet, and his lips and mouth most sweet; and as earthly sweet odours sweeten things neer them, to the sweetening of other things neer them, so Jesus Christ by his Spirit sweetneth the corrupt soul and body where it dwelleth in believers, even to the sweetning of others.

Cant. 2. 3.
14.
Cant. 5. 5.
13.

Yet

Yet as notwithstanding the sweetening of odours to earthly things which are naturally ill-savoured, their ill-savour will return and remain in the stay of the sweet odours to them. So in the stay of their sweetening of Jesus Christ and his Spirit to the corrupt man, naturally corrupted, unsavoury corruption returneth and remaineth, till the corruptible hath put on incorruption, and the mortall hath put on immortality: and this was that which made the Apostle Paul cry out, *O wretched man that I am! who shall deliver me from the body of this death?* And the same made the Martyr of Jesus Christ Mr. Careles to sing that mournfull song,

*Indeed sometimes I do repent, to God for mercy call,
But yet alas incontinent to sin again I fall.*

Thus we may see much operation of the Spirit of Christ in Believers upon the corrupted man, soul and body; that there is much mortification of sin and corruption, and sanctification to the corrupt man in soul and body by the Spirit.

Although sanctification and holinesse be not inherent in the corrupt man, as corruption and sin is inherent in every part of soul and body; for so (two contraries being in one subject together at the same time, the one would utterly expell the other) and there would be nothing but holinesse, no sin and corruption in Believers (which is apparent to be) and the Apostle saith there is, yet there is sanctification unto Believers by the Spirit, as the Apostle saith, *Christ Jesus* ^{1 Tob. 1. 8.} *is made unto us righteousness, sanctification, and redemption* ^{1 Cor. 1. 30.} *.*

The Apostle doth not say, that Jesus Christ maketh or worketh in us, in our souls or bodies, inherent righteousness, sanctification and redemption, but Christ Jesus is made unto us wisdom, righteousness, sanctification and redemption. He saith, Christ is made unto us, not into us, by the imputation of his holiness and righteousness unto us.

And yet God is not pleased that man should be carelesse and idle, for Christ the Vine, hath undertaken for those given

Ioh. 5. 5. ven him of the Father, to make them his branches, to beare his fruit wrought up in them by his Spirit, and to make them his instruments of the Spirit in them, in the doing of every
Gal. 5. 22. good work commanded of God, called the fruits of the Spirit as he pleaseth to order, direct, and govern, fit, inable, and strengthen them thereto; to manifest, evidence, and witnesse to them, that they are branches abiding in Christ the Vine, have all of Christ, that Christ is all to them, as the
Rom. 8. 15 Apostle saith, *we have received the Spirit, and the same Spirit doth witnesse unto our souls, that we are the children of God.*
 16.

The works of the holy command, called the fruits of the Spirit, are not wrought up in man the branch, fitted to bear them, &c. that man should rob Christ of his honor, which only pleaseth God with that done in himself, and of himself; but they are wrought up to be born of man, for a witnesse and assurance to him of his adoption and grace, both through Christ.



I Find six sorts of men of different wayes, and opinions, or judgements, touching their estates with God.

1. The first, saying in their hearts, that there is neither God nor Divell, Heaven nor Hell: Of these *David* spake, *The foole hath said in his heart there is no God.* Such are evident Atheists.

2. The second, that there is a God and Heaven, but no divell nor hell; so they question not their estates with God: Of these both (I suppose) these of *Calvin* might be principally spoken of (*heu vivunt homines tanquam mors nulla sequatur, & velut infernum fabula vana foret.* Alas men live, as though no death did follow, and as if hell were an old wives tale; so they think all well with them, if they can shift punishments of men.

3. The third sort do acknowledge a God and Divell, Heaven and Hell; and that the first man *Adam* lost both God and Heaven by his transgression, and also much of his indowments in himself by Creation. But that there was so much of his indowments in himself by Creation, left unto him, and his posterity of mankind, as thereby every man that will, may recover Gods favour and love, may pacifie and please God, by doing his holy commands, taught and preached unto him, and remaining in him by nature, and so attain God, heaven, and salvation, lost by the first man. (*This was that of Palagius*) exploded for heresie.

4. The fourth sort say, that there is a God and Divell,

ven and hell, and all mankind lost in *Adams* transgression; and notwithstanding the losse and death in *Adam*, there is o *Adams* indowment left to all men; power and free-will to heare the Gospell of Jesus Christ crucified for the redemption of all men, being preached unto them, and hearing, they may believe if they will, *for faith cometh by hearing, yea by hearing power is given them to believe and live, &c.* some *Rom. 10. 17.* say, although dead before: *for the dead shall hear the voice of the Son of God, and they that hear it shall live,* faith Christ. The performance of Jesus Christ and Redemption is for all men, but life and salvation cannot be to any of mankind, that will not, and do not hear the Gospell of Jesus Christ crucified preached unto them, and believe.

And this Jesus Christ was indeed foreknowne (say they) of God the Father before the world, to be given to perform for all men unto life, and to redeeme all men; but was not given till his manifestation in the flesh, which did then undertake with God, and performed for all men, if all men would hear and believe.

And so their salvation hath beginning and first ground from mans own will, and his own work; he may thank himself first if he be saved, and after, thanks are due to Jesus Christ: Robbery and idolatry.

They deny Gods choice of men in Christ, of mercy, love, and free grace, and ordination of them chosen to eternall life before the world, and his manifestation of the same by his Spirit (when he pleaseth in time.) A despising of Gods everlasting love, goodnesse, and free-grace in Christ, and of his power thereto, in his pleasure of choosing dead men to life, and

and specially Gods choosfing of them.

They deny God (which faith) *thy salvation is only of me, thy damnation of thy self.* And Peter the Apostle of Christ, that saith, *there is no salvation in any other thing but in Jesus Christ:* all this meant freely of grace, love, and mercy, without meanes of man: *It is not in him that willeth, nor in him that runneth, but in God that sheweth mercy;* willing, hearing, and believing by the command to naturall men, are meanes of man (as they take it) in his own naturall power. If they be wrought up by the spirit in man, they are meanes only in the estimation of man unto salvation. Hof. 13. 9.
Act. 5. 12
Rom. 9. 16

But the Apostle of Christ tell us, they are onely manifestations, evidences, witnesses, and assurances of our salvation wrought up by the Spirit in the branches of the Vine Jesus Christ, and not means, Rom. 8. 16
Christ hath no meanes but himselfe to save man; for man to please God, or prevaile with God, is to save himselfe by merit; for if man can please God, he can prevaile with God to save him; God will not damne him that pleaseth him, so he saveth himself by pleasing of God!

5. The fifth sort say there is a God and Divell, Heaven and Hell, that *Adam* and all men were lost and dead upon the first transgression, that God foreknew all so, and of mercy, love, and free-grace, did choose some of mankind in his Christ, which he gave before the world, to undertake and redeeme them chosen by his death and performances.

To whom he sendeth his quickening and sanctifying

fyng Spirit, by his Ordinance of Prayer, Preaching, and hearing, &c. whereby they believe and repent, and are then first justified before God, and by the sanctification of the same Spirit and first grace, they have life and inherent holinesse and righteousness in themselves, as *Adam* had by Creation, whereby they are themselves accepted with God, and are inabled to do the works of holinesse and rightnousnesse, the works of the holy command themselves before God, as agents thereof, and thereby please God, pacifie God, and prevaile with God to do them good: and (they say) it is therefore that they teach and exhort men to pray, believe, repent, and do duties commanded, that so they may serve God, please, pacifie, and prevaile with God to doe them good, to save them, is for man to merit life and salvation, God cannot damne him that pleaseth him.

These go about to establish their owne righteousness, which they suppose they have by the sanctification of the Spirit: for sanctification, and other fruits and works of the Spirit wrought up in man the branch to beare and hold forth, are not so that man the branch should or can please the Father the husbandman thereby, but to manifest, evidence, and witnesse, that man, that the Branch abideth in Christ the Vine, and that Christ the Vine pleaseth his Father the husbandman, not that that which they do, in bearing and holding forth the fruit, is their righteousness to please God, but that the righteousness of Christ is imputed

puted to them, whose righteousness only pleaseth God.

Note. Some of these, and some of the former sort say, that a man that believeth may fall away from the faith, and commit such sinne as he may be damaed.

And (they say) a man in Christ is a new creature in himselfe, the old man with his corruptions and sinne is gone, the heart, qualities, and affections, will, and understanding, all are made righteous, and sinne is gone from the man himselfe which is in Christ; if corruption and sin remain thou art not in Christ.

And many of this fifth sort affirm, that man in Christ is regenerate onely in part, a new creature in part, a new man in part, &c. Thus holding forth the new creature and new man is to be a manifest half or part of a man.

This sense is carnall and monstrous indeed, not consistent with that of the Apostle, *old things are past, all things are made new.*

6. The sixth sort say, that there is a God and Devil, Heaven and Hell, that *Adam* and all men were lost upon the first transgression, that God foreknew all so, and of mercy, love, and free-grace did choose some of mankind in his Christ, which he gave before the world, to undertake to do the will of God for, and redeeme them chosen by his death and performances; which chosen, he did then also of free-grace predestinate, adopt his children, ordaine to eternall life irrevocable, call, justifie and glorifie before himselfe, although not in manifestation

station to the creature till fulnesse of time, and that he sendeth his holy spirit to them as he pleaseth, to work up the fruits of his spirit in them, that they
Ioh. 15. 1. (as branches) may beare them and hold them forth to the glory of the Father the husbandman before men; and for manifestation, evidence, and witness to themselves that they are elected in Christ, adopted through Christ, called, justified, and shall be glorified in their own sight, among the Saints in glory, when the time of glory before the creature shal come.

And (they say) that the Law now in the hand of the Mediator, the man Christ Jesus, was given of him to his people for the government of his Church, and safety of his Elect; that they may know transgression and sin, that they may see what Christ hath done for them before God, in performing the righteousness, and fulfilling that holy Law, impossible to them, before God.
2 Tim. 1. 9.

That the outward possible righteousness of the Law and command may be performed before men, to the good and profit of men (as the Apostle speaketh) *be carefull of the good works of the Law, for they are good and profitable to men,* which although, as *David*
Psa. 16. 3. saith, they extend not to to God the goodnesse, yet they extend to men upon the earth in goodnesse.

But these being blind and ignorant of the mystery of Christ and the Gospell, take all carnally, when as
Eph. 2. 15. the truth is, *that the man in Christ is a new creature, a new man wholly in Christ, which is the new man in himself,* as the Apostle saith, and this man in Christ is a new man, by the grace of election, imputation, and mysticall union with Christ, &c.

THE



The error of Univerſall Redemption diſcovered.

BECAUSE the Apoſtle ſaith, that *Chriſt gave himſelfe a ranſome* 1 Tim. 2. 6.
for all men.

And againe that *Chriſt is the reconciliation for our Sinnes, and* 1 Joh. 1. 2.
not for ours onely, but alſo for the Sinnes of the whole World; and
becauſe they find ſome other like Scriptures,

Some collect and hold forth; That *Chriſt dyed for all men,*
Elect and Reprobate; That *he ſhed his blood for all men*; That he Eph. 1. 4.
paid the price unvaluable of his blood, to the great God, for the
ſatisfaction of the tranſgreſſion of all men, for the ranſome of all
men, for the redemption of all men, for the reconciliation and
peace with God of the whole world.

But I take it, although theſe think they doe honour God and
his Chriſt in ſtretching out of ſuch his, and his Chriſts love, grace,
bounty, goodneſſe, and performance to all men, to the whole world
of men, to the veſſels of honour and diſhonour, to Reprobate and
Elect.

Yet I ſay, I take it, that theſe doe greatly erre and diſhonour
God and his Chriſt, withholding the truth in unrighteouſneſſe, co-
vering the truth with falſhood, againſt whom wrath is revealed. Rom. 1. 18.
For firſt, they miſtake and miſconſtrue theſe Scriptures which they
alledge, for the ground holding forth the ſame, to intend that
Chriſt gave himſelfe a ranſome for all men, elect and reprobate.
When as the meaning is, that he gave himſelfe a ranſome for all
men, elected in Chriſt; and that Chriſt is the reconciliation, not
for our ſins onely which are of his elect, now extant in the world,
believing in him, but alſo for the ſins of all the elect that ever were
in the world, and that ever ſhall be in the whole world; Not a
ranſome and reconciliation for the ſins of the forſaken ones of the
Reprobate, of the loſt children of wrath, but for the ſins of the
choſen and elected ones out of the company of the children of
wrath, (which all Mankind was before the Creature) upon the
maniſeſted generall fact, by their owne fault, and before God, to
whom

Eph. 1. 45.

Rom. 9. 11. 13.

Eph. 1. 4.

Rom. 9. 11. 13.

whom all things are present (even *ab Eterno*) before the foundations of the world. And not for the sins of those which were worthily hated of God before they are borne, for the first transgression, or have done good or evill before men, as *Eſau* was. But Christ is a reconciliation for the sins of the beloved ones of God, elected of God in Christ to be holy & without blame before God in love, as *Jacob* was loved and elected of God before he was borne, or had done good or evill before men.

The Scriptures doe not hold forth, that God gave his onely begotten Sonne to dye and shed his most pretious blood, to Ransome, Redeeme, and be a Reconciliation for those of the Children of wrath, by the generall fall which God refuses to Elect in Christ, to be adopted his Children through Christ; which God would not shew mercy upon, but leave them in their owne hardnesse to the merited everlasting destruction. For then God would not have Elected some in his Christ, out of the generall Company of the Children of wrath, to be adopted his Children through Christ, to be Holy and without blame before God in love: And have left forsaken, and reprobated the rest, still to be the Children of his hatred and wrath, if God had intended the gift of his Sonne, to undertake to shed his Blood, to Ransome, Redeeme, and be a Reconciliation to him, for the Reprobate, for all, one and other.

Eph. 1. 4.

Rom. 8. 33.

Neither doth the Scripture hold forth, that the Christ of God did undertake to dye and shed his most pretious Blood, Ransome, Redeeme, and was a Reconciliation to God, for the sins of any of the left Children of Gods hatred and wrath; but onely of those which were Elected in Christ, *before the Foundation of the World*, to be Holy without blame with God in love, as *Paul* saith, he and all the Elect of God in Christ were. Indeed for all men in the whole and Universall world, which now are, being Elected in Christ which ever have beene and shall be in the whole world, Elected of God in his Christ, Christ did undertake for, shed his Blood, Ransomed, Redeemed, performed all Righteousnesse for, paid all Debts for, made full satisfaction for to God, and before God, that *before God there is nothing to be laid to the charge of Gods chosen, it is God that Justifieth*. Being chosen of God in Christ, they are justified of God through Christ, undertaking and performance before God: And is it not a high dishonour to the great wise and just God, to tell him that he gave his onely Sonne

to death, for to pay the inestimable price of his Blood, to Redeeme, and Ransome from death to life those which he himselfe refused to save, which he himselfe hated to live before him, which he himselfe had judged to everlasting death unrecoverable, which he himselfe knew before, were left in such their owne hardnesse, that they would not receive the benefit ; yea would reject the benefit of any Ransome paid for them ?

Sure no man will give his beloved Sonne to death, or pay ten thousand pound of money for to gaine that to him, which he refuseth to have, or which he knew will not be gained.

And it had been a presumptuous disobedience in Christ, to his Father ; and prodigality in Christ, of his precious Blood, to have shed it for a Ransome and Redemption of those, which his Father had not Elected in him, and given him to Ransome and Redeeme, and which he knew his Father hated to be Elected and Redeemed. And which he knew would not receive, but reject the benefit of his Blood.

Who is it, that knew the Scriptures, that will not acknowledge that mankinde in generall, upon the generall fall of *Adam*, were judged and condemned of God to be the Children of Gods wrath, and everlasting death. And that God of love, free grace and mercy, was pleased to Elect some of those in Christ, which were the Children of wrath (as well as the other) out of whole company of the Children of wrath, to be adopted the Children of God through Jesus Christ (that is) by his performing the righteousness of the Law of workes for them, and by giving of himselfe unto death for them, and shedding of his precious blood for them, for a full satisfaction to God in his justice, for the Ransome, Redemption, Justification, eternall life and glorification. And this for them onely, and not for the least ones in their hardnesse, and refused ones of God ? Eph. 2. 3.

Surely to say & hold forth that Christ gave himself for a Ransom of these, to shed his blood, to redeeme these, is to lay upon God and his Christ inconstancy, indiscretion, prodigality and folly, to the great dishonour of God, and his Christ, and to say that Christ did Ransome, and Redeeme them with his death and blood is unrighteousnesse and falsehood.

We finde and read in the Scripture, that Christ redeemed the Elected of God in Christ (as *Paul* saith of himselfe and all other Elected of Christ) God hath Elected us in Christ before the Eph. 1. 4.
world,

Gal. 3. 13.

world, and *Christ hath redeemed us from the curse.* But we finde no where in the Scripture to be said expressly, that Christ redeemed reprobate ones, which were not Elect in Christ.

Rom. 5. 18.

The greatest power of their assertion, is in the word (all,) or (all men,) which word they stretch forth to Elect and Reprobate good and bad (as we say.) But it is cleare that where this word (all) in such manner and matter, importeth onely all the Elect. So *Paul* to the *Romans*, *As by the offence of one, the fault came on all men to Condemnation:* So by the justifying of one, the benefit abounded to all men to justification of life, (meaning all the Elect beleivers) I thinke these men will not say that justification of life is to all men Elect and Reprobate in generall, by Christs justifying them.

1 Cor. 15. 22.

So *Paul* to the *Corinthians* saith, *As in Adam all die, so in Christ shall all be made alive;* (meaning as all mankind being then in *Adam*, when he transgressed and dyed, then dyed) so all (being Elect in Christ) shall be made alive.

I hope these will not say that all men Elect and Reprobate in generall shall be made alive in Christ, then none must be damned; and if these will have these to be confined in the Scriptures to that, why may not they admit of those also, to be likewise confined to the Elect, they being in the like expresse of the same matter.

But they say by Preaching, that Christ hath given himselfe for all men in generall, Elect and Reprobate, that he hath shed his blood for the peace of all men, with God they procure great honour, and the hardest harted men will be moved to relent, when they heare that Christ hath had such pittie and mercy on them, as to give himselfe to death for their life, to shed his most pretious blood to make their peace with God. This will move the worst of men to imbrace Christ, to thirst after Christ, and to beleve and close with Jesus Christ.

Rom. 3. 8.

Yet I wish these to consider that the Apostle of Christ saith, *We may not doe evil that good may come thereof, whose damnation is just.* We may not preach falsehood that Christ may have honour thereby. This was the great sinne of *Saul*, that brought upon him his woefull destruction. He spared the best and fattest Beasts of *Amalech*, contrary to the command of God, to offer up in Sacrifice to the honour of God, but *Samuel* told him, *he had done wickedly, to obey was better then Sacrifice.*

1 Sam. 15. 19.

It is to be well observed which the Apostle saith ; That, in that excellent Sermon which Paul preached at Antioch, *As many as were ordained to eternall life believed.* No doubt but there were many which heard that Sermon did not believe: for the Apostle saith that onely so many as were ordained to Eternall life believed, And what was the reason that the rest of the hearers did not believe? Certainly (by the part of the Apostles words) it was because they were not ordeined to eternall life, *they were not elected in Christ before the world, to be holy and without blame before God in love, nor predestinate to be adopted the Children of God through Jesus Christ according to the good pleasure of his Will: (as the Apostle saith) but were the reprobate and the left of God in their owne hardnesse (God being bound to none) but to have mercy on whom he will, and whom he will to harden.* That is to leave them in their owne hardnesse (as the Apostle saith) for (God leaving them) they grow into more hardnesse. A& 13.48.
Eph 1.4.5.
Rom. 9.18.

Man hath no power in himself, to close with Christ or to believe as he ought, nor more then to pray as he ought, but the Apostle saith of himselfe and other the Elect: *We know not what we pray for as we ought; but the Spirit helpeth our infirmities: that is, doth it for us, and maketh request for us, &c. It is God our Christ that worketh in us the Will and the deed of his owne good pleasure.* The praying, believing, and the rest of that sort are the works of our God, Christ Jesus by his spirit in us, they are none of mans works, Christ Jesus is the Priest and the Sacrifice which said, *Lo, I come to doe thy Will O God.* See 1 Chron. 29.14. Rom. 8.26.
Phil. 2.13.
Eph. 10.9.

The Apostle saith *they were ordeined to eternall life before they believed.* They had their ordination to life (that is) their election in Christ and the life also, which is Christ: for Christ is our life (saith the Apostle) *Christ is the way, the truth and the life;* before they believed a dead man can doe nothing: (and Christ saith) *Without me, you can doe nothing.* Joh. 14.6.
Joh. 15.5.

Faith followeth after election, ordination, and life; Faith is onely the manifestation of election, ordination, and Christ to those which God hath elected in his Christ, when and as he pleaseth to worke the same in them to his glory and their comfort. Heb. 11.1.

Reprobate men which have not election in Christ, ordination to life, nor Christ the life, (cannot, nor doe believe be any meanes) So that the concept of these men that think the preaching

ching of universall redemption (which is a false Gospel) will make reprobates to relent, to embrace Christ, to thirst after Christ, to believe, and close with Jesus Christ, is a withholding of the truth in unrighteousnesse, and a covering of the truth with falsehood.

Mar. 16. 15. I know these (to beare out their errour) alleadge many other arguments then are before mentioned (as the Commission of Christ to the eleven Apostles) *Goe ye into all the World, and preach the Gospel, to every creature.*

Now (say they) wherefore, and to what end, did Christ command them to preach the Gospel of salvation to every creature in the whole world (without exception) if he knew before, that there were many that would not, nor could believe the Gospel of salvation preached unto them? This Commission was in vaine, and their preaching in vaine to every creature, yet to them which would not, nor could believe.

See Eph. 4. 11, 12, 13. 2 Cor. 4. 3. *Ans.* The principall end of Christs Commission was the manifestation of Christ and his performances, the love, free-grace of God and salvation thereby, to the which were ordeined to eternall life, and to believe the Gospel thereof preached: For (the Apostle saith) *the Gospel is hid to those which are lost* (that is reprobate) although it be never so publicly preached to them. But the reason why Christ commanded the Gospel to be preached to every creature, was because the preaching (being a publique office) the Preacher a publique person, to publique Congregations, where the Reprobate is not discerned of man. The Preacher must of necessity preach the Gospel for the outward hearing thereof, to every creature in every Congregation where he preacheth. And yet there is no manifestation thereof to the Soule of the reprobate, for they beare about with them their judgement: *Hearing they beare not, neither understand.*

Gal. 3. 23. Again they argue a just complaint of God, for *shutting up some in unbeliefes, that they cannot believe.*

Ans. An unjust offender hath a just judgement for his offence without any just complaint.

Rom. 5. 18. All have offended in the first man; *By the offence of one the fault came on all men to condemnation* (saith the Apostle) And Rom. 9. 18. *God is not bound to any man, He therefore hath mercy on whom he will have mercy, and whom he will he hardneth* (that is) leaveth him

him in his owne hardnesse. O man ! (saith the Apostle) *who art Ver. 20.*
thou that pleadest against God ?

Yet they further argue that God *would not the death of a sinner* Ezek. 18. 32.
that dieth.

No sinner can save it self from death, it is Christ that saveth.

Ans. The Prophet speaketh of Gods will concerning the death everlasting of the first man, and the condition of the contract, and of all men in him, when God with him suspended his owne will to their sinne, and death which he knew the sinne would bring on them, if they did sinne, in the giving to them power and freewill then to stand or fall. So thats mans fall which was not by Gods will but his own.

Gods chosen people are delivered from everlasting death in him by Christ, in whom they are chosen, they cannot dye eternally.

And yet againe they argue, that God our Saviour *will that all men should be saved and come to the knowledge of the truth :* (as the *1 Tim. 2. 4.* Apostle saith) Therefore (say they) although all did fall by *Adam*, yet Christ would have all men recorded and saved by him, by his death and performance.

Ans. Christ would have all men elected in him, and ordeined to God in eternall life to be saved by him, and to come to the knowledge of the truth thereof by the preaching of the Gospel thereof, (which is the Apostles meaning) Not that Christ (which came to *Heb. 10. 9.* doe his Fathers will) did desire, that those (which his Father had reprobated and was not pleased to elect in him) and give him to save, as his ordeined to salvation should be saved by his eternall performance ; but according to his Fathers will and pleasure, he, as his Father did, so he doth, leave them still in their own hardnesse.

Object. They say *Christs blood is price sufficient for all men.*

Ans. When a King hath Coynded a most pretious mettall, It is treason in any Subject to Coyne the same, or hold forth the same for more or lesse then the King hath Coynded it for ; be the mettall never so pretious or sufficient of it selfe.

So I take it great presumption, injury and high treason to our God, Christ and King, to Coyne and hold forth the pretious blood of Christ, for more or lesse then our God, Christ and King hath Coynded it for, which hath the testimony of holy scriptures. To have the Image and Supercription of Christ
 for

for the redemption of those which God elected in Christ, given, him to redeeme, ordeined to eternall life, before the world. And (as it pleaseth the Lord Christ) to have the evidence and manifestation of the same, and the rest of the graces of God in Christ to themselves in believing.

But have no testimony of scriptures for the redemption of reprobates, or any way to be sufficient for more then our God or King coyned it for.

Indeed if our God and King had coyned it, to be payment for more to him then the elect in Christ, his bloud and death had been sufficient for all them, but we in all humbleness ought to submit to Gods pleasure and appointment. And I take it all the most fertile grounds of holy scripture will not beare and bring forth that unfavory fruit to God and his Christ, of universall redemption.

Read more for satisfaction hereof, in the one and twentieth page, of the second Catechisticall dialogue, usefull for the propagation of the Gospell of Jesus Christ, to the end of that Dialogue.

And I adde, because of satisfaction this one Argument, (further off those that would maintaine their errour of Universall Redemption) saying, that the words of the Apostle, where he saith, (*God hath chosen us in Christ before the world, &c.*) Doe not import, that God did choose *Paul*, or any particular person in Christ, before the world, but the word *Us*, doe import that God made onely a generall choise in Christ, as of *Paul* himselfe, with those beleeving *Ephesians*, to whom he wrote his Epistle to the rest of beleevers, in a generall notion, not in a particular notion of every one. Which argumentation (although it may trouble the truth) yet it maketh nothing for Universall Redemption: For if God did choose some in Christ before the world to be Redeemed by Christs performance, it could not be all that Christ Redeemed by his Fathers appointment, those that the Father did not choose in him, he did not Redeeme: therefore not all men chosen, and not chosen.

But if these men had not forgotten the Grammer rules, they woould not have misconstrued the Scripture; for the Grammer rule tels them, The first person whether Singular or Plurall, speaketh of himselfe, yea the first person plurall (although it speaketh of himselfe, and others) yet it speaketh of himselfe in particular, with
other

other particulars. So *Paul*, in the word *Us*, sheweth that God elected him in Christ in particular, in his particular notion, before the world ; and the rest in his particular notion and discernment before the world. For it was in Gods power to know particulars of the generalls, as it was to know the generalls, and is.

And the Apostle saith, *Rufus was chosen in the Lord*, speaking of Rom. 16. 12 him in particular, as *Paul* intended to shew that God had chosen himselfe in particular, and the rest in particular, in his particular notion.

I wish all would consider this, that uphold Universall Redemption, and answer if they can, modestly.

Is there any wise man that will give his whole Estate , or the price thereof, to purchase that inheritance which he knoweth he neither shall nor can ever gaine, and have ?

And is there any wise man, that having laid out his whole estate, to purchase an inheritance, that will lose his purchased inheritance, if he can keepe it and hold it ?

Yet you say, God the Father gave his onely begotten Sonne, all that he had ; and the Sonne gave himselfe the inestimable price to purchase, ranome and redeeme all of mankind for inheritance, which (he knew) he neither should , nor could gaine, injoy, and have ; for I think you will say, God foreknew all.

And you say, the Father gave all he had, and the Son in obedience laid downe all, and paid the purchase for all the inheritance, and had power to have and enjoy all, to keep and hold all, and yet suffered the Adversarie to get the greatest part of his inheritance from him, which he had paid so deare for, to the utter ruine thereof, and his own everlasting losse, what dishonour, what injury what folly, what blasphemy, what Robbery is this offered to the Father, and the Son, everliving, just, Almighty, mercifull, and most wise God ? The Apostle saith, Christ gave himselfe to Redeem us from all iniquity. *1am. 4. 8.* Doubtlesse the Apostle intended this of all that he redeemed. That he redeemed all that he redeemed from all iniquity, for why should his grace pay the price of his redemption , for one given him to redeeme and did redeeme, more or to more benefit for one then for another ? (all being redeemed from all iniquitie) all shall be saved ; the iniquity of unbelief can hinder none. Will to believe, or believing cannot further the worke of Christs redemption. For the Apostle saith, *It is not in him that willeth, nor in him that runneth, but in God that sheweth mercy.*

Will to believe and believing wrought up in the Heart of Man, by the Spirit of Christ, doth onely witnesse the Redemption of Christ, and the benefits thereof wrought by Christ of Mercy and Free-grace; They do not perfect and finish the worke of Christs Redemption, which hee himselfe hath perfected and finished, and is onely able without the work and help of man.

A Catechisticall Dialogue, usefull for the Propagation of the Gospell of JESUS CHRIST.

Question, were not you in Adam, the first Man that God Created?

Ans. Yes, I my selfe and all Mankinde were in Adam the first Man.

Quest. Did not you and all Mankinde die, and were dead in the first Adam by his transgressions?

Rom. 5. 17, 18.

Ans. Yes, I my selfe died, and all Mankinde were dead in Adams transgression, and became the Children of wrath: So the Apostle saith, in Adam all die, by the offence of one death reigned through one; And by the offence of one the fault came on all men to condemnation; And againe, by Nature wee were all the children of Wrath as well as others.

Quest. Are you and all Mankinde dead still in Adams transgressions, as Adam and all were dead?

1 Cor. 15, 22.

Ans. For the Apostle saith, as in Adam all died, so in Christ shall all be made alive, that is, as all which were in Adam died So all that are the chosen of God in Christ shall be made alive, and saith Christ, So God loved the World, that hee gave his onely begotten Son, that whosoever believeth in him shall not perish, but have eternall Life.

Quest. How do you know that you are chosen of God in Christ to be made alive in Christ?

Job. 3. 16.

Ans. Because I believe in Christ, for Christ saith, Whosoever believeth in me, shall not perish, but have Eternall Life; Hee shall be made alive, saith the Apostle; And Luke saith, As many as were

ordained

ordained to eternall Life, (that is, chosen of God in Christ, to eternall A&S 13. 48 Life) Believed.

Quest. How do you know that you believe in Christ, as Christ intendeth?

Ans. First, I know that I believe in Christ, as Christ intendeth, because I believe the whole Gospell of Jesus Christ, which is the A&S 15. 7 Gospell of Salvation through Jesus Christ.

Secondly, the Spirit of Christ doth witnesse with my Soule and Rom. 8. 16. Heart unto me, that I believe as Christ intendeth.

Quest. Can you not know that you believe in Christ, except the Spirit of Christ witnesse the same unto you?

Ans. No, For Faith is the fruit of the Spirit of Christ, as the Rom 8. 9. Apostle saith, Gal. 5. 22. And the same Apostle saith, If any man hath not the Spirit of Christ, the same is not his, nor consequently Rom. 8. 16. hath the witnesses that hee believeth as Christ intendeth, for the Apostle saith, It is the spirit that witnesseth.

Quest. How do you know that you have the Spirit of Christ?

Ans. By the fruits of the spirit which I have, as, Love, Joy, Gal. 5. 22. Peace, Patience, Gentlenesse, Goodnesse, Faith, Righteousnesse, Meekenesse and Temperance. For as the good Tree doth witnesse the good fruit, So Christ saith, the good fruit doth witnesse the Mar. 12. 33 good Tree, The Tree, saith he, is known by his Fruits.

Quest. Can you not know that you have the Spirit of Christ by that one fruit of Faith, except there be the rest of the fruits of the Spirit withall?

Ans. No, for the Apostle saith, Faith without workes is a dead Faith, (that is) if there be not with Faith the rest of the works and Fruits of the spirit, my Faith doth not witnesse the Spirit of Christ in mee, nor that I believe (as Christ intendeth) to witnesse James 2. 17 eternall Life in me.

Quest. You say that you were dead in Adam, and that you are made alive in Christ: yea,

That in Christ you have that eternall Life, which you lost in Adam. Doe you believe and feele, that you are quite free from that death which you had in Adams transgression, that nothing thereof remaine yet to you in your selfe, and that you have now full possession of that Life purchased and procured, by Christs love and performance in your self?

Ans. I believe that I have full possession of that eternall Life in Christ, which I lost in Adams transgression purchased and pro-
L 2 cured

cured by Christs performance, And therefore I do believe that I am quite freed and discharged from that Eternall Death, which I had in *Adams* transgression, through Christs performance. But I finde and feele a resemblance, and shadow of that corruption and death in my selfe, which came by *Adams* and mine as one in *Adam*, and the more because I finde not that my eternall Life in my selfe, which is hid from me in Christ, as the Apostle speaketh to the believing *Colossians*, *you are dead, but your life is hid with Christ in God.*

Coloss. 3.3

Joh 6.16

And it is to be observed, that Christ saith, *who so believeth in me shall not perish, but shall have eternall Life* : He saith not, doth not perish or die in present, and hath in present eternall life, but saith, *shall not perish, and shall have eternall life* ? For when this corruptible hath put on incorruption, and this mortall hath put on immortality, Then, indeed, (saith the Apostle) *Death shall be swallowed up into victory.* And when Christ which is our Life shall appeare, then shall yee appeare with him in glory : then shall eternall Life appeare in your selves (saith the Apostle) Neither doth the Apostle say, *as in Adam all die, so in Christ are all made alive,* But saith, *all shall be made alive, when the appointed, and fulnesse of time is come, then shall all the chosen of God in Christ, whose Life have been hid with Christ, be made alive in themselves in manifestation.* As all died not in themselves in manifestation which were in *Adam* by nature, untill the appointed time of their so being in manifestation ; So all live not in themselves, in manifestation, which are by Mercy and Grace chosen of God in Christ, untill their appointed time so to live in themselves in manifestation.

1 Cor. 15

Coloss. 3.4

1 Cor. 15. 22

Object. All men in the World are said, and seeme to live here in themselves, and to die in themselves. The same condition (saith the Preacher) falleth to all, *to the just and wicked, to him that sweareth, and to him that feareth an Oath.*

Eccles 9. 2,3

Quest. Is that Life which all men live here any part of that Life, which Christ purchased, to the chosen of God in him which is (as the Apostle saith) yet hid with Christ in God to be manifest in themselves, in the appointed and fulnesse of time ?

Ans. No : that Life which all men, are said, and do seem now to live here in themselves, is not any part of that eternall Life which Christ purchased by his performance and merit for the chosen of God in him, For the children of wrath, reprobate, and forsaken ones of God are partakers of this Life : And Christ was not

not given of God to purchase and merit any part of eternall Life, nor any of the losse in *Adam* for them, But onely for the chosen ones of God, ordained to eternall Life before the World.

Quest. *From whence is this Life of Mankinde in generall, when as all died in Adam?*

Ans. All died in *Adam* touching eternall Life, and touching the good of temporall Life, all this was lost in *Adams* transgression; But temporall uncertaine Life to man at Gods Will by his sufferance, and patience, naked and void of all good, accompanied with corruption and misery, the shadow of Death remained still to *Adam* and all Mankinde in generall, *Adam* (being dead according to Gods Word, *when thou shalt eate, thou shalt die*) had naked temporall Life, *Hee* having sinned in present saw himselfe naked and was ashamed. So that this Life of Mankinde is *Adams* naked Life in Death, a dying Life. Gen. 3. 7

Quest. *Did not Christ by his undertaking and performance take away from you, and discharge you, and all the chosen of God from the whole curse of the Law and sinne; Is there remaining any part thereof yet to them in this their miserable corruption, and Dying Life?*

Ans. Yes, Christ by his undertaking and performance hath taken away and discharged me, and all Gods chosen People from the curse of the Law, and sinne. So the Prophet affirmeth, *God* Esay 53. 6
hath layed the iniquities of us all upon Him, and the Apostle saith, *Rom. 8. 33*
Who shall lay any thing to the charge of Gods chosen? It is God that justifieth, being chosen of God, wee are justified of God, nothing can be laid to our charge. Yet it is the Pleasure of God and his Will, Thaz this miserable corruption and dying Life in themselves, before men, should remaine to all Gods chosen People for a time, as to the children of wrath, to these, to shew his wrath and make his power to be known, and to the others to declare the riches of his glory prepared for them. And no man ought to question Gods Will herein (as the Apostle adviseth) what (saith Rom. 9.
hee) *If God would, to shew his wrath and make his power known,* Rom. 9. 22
suffer With long patience the Vessells of wrath prepared to destruction;
 And that hee might declare the riches of his glory upon the vessells of mercy, which hee hath prepared unto glory? All this is done of God in wrath to the Vessells of wrath to shew his wrath and power, and to the Vessells of mercy, to declare his glory prepared for them.

Quest. *Is not the corruption, misery, miserable and dying Life*
which

which remaine to Gods chosen People a part of the curse of Adams transgression not yet taken away of Christ ?

Ans^r. No, it is no part of the curse, for the Apostle saith, Christ hath redeemed us from the curse, being made a curse for us, dying Life and Death it selfe, is no part of the curse to Gods chosen People, now being chosen of God, but a blessing, a good, and a benefit to them: we know (saith the Apostle) that all things work together for the best unto them that love God. It is good for mee that I have been in trouble saith David. The Apostle saith, Our light affliction, which is but for a moment causeth unto us a farre more excellent, and an eternall weight of Glory ; Although the affections of the chosen of God be heavy and grievous for the present (as the Apostle saith) yet they bring the quiet fruit of righteousness unto them that are thereby exercised : and the Apostle John saith, Blessed are they which die in the Lord, for they rest from their labours, Death to them is advantagious ; And againe David saith of himselfe (as one of Gods chosen) yet in this miserable Life, Thy Rod and thy Staffe, they comfort me, in the midst of my troubles thy comforts have refreshed my Soule ; and the Apostle saith of himselfe and the rest, We are afflicted on every side, yet are we not in distresse, in poverty, but not overcome of poverty, we are persecuted but not forsaken ; 2 Cor. 4. 8, 6, cast down, but perish not, we beare about in our body the dying of the Lord Jesus Christ, that the Life of Christ might also be made manifest in us ; For, wee which live, are alwayes delivered unto death for Jesus sake, that the Life of Jesus might be made manifest in our Body.

The Porter carrieth gladly a burthen that hee feeleth heavy for the time it is upon him, in hope of reward ; The Merchant and Mariner abideth many a bitter storme in hope of a good Market ; The Souldier fighteth without feare although in perill of Death in hope of the victory ; The Champion wrestleth in hope of the Price ; The Reward, the good Market, the Victory and Price is sure to the chosen of God, for the heavy Burthen, for the bitter Storme, for their Fighting and Wrestling, Their labour is not in vaine in the Lord, saith the Apostle. So the Scriptures shew that the trouble, misery, miserable Life and Death it selfe, is a blessing, good, and a benefit to Gods chosen People.

Quest. You said that your believing in Christ doth witnesse you, that you, of Gods Mercy, Love and Free-grace are chosen of God in Christ, to be one of his children ; may there not be some that are chosen

chosen of God in Christ, which have not Faith and believing in Christ in manifestation to themselves, to witnesse to their soules that they of Gods Mercy, Love and Free-grace are chosen of God in Christ to be his children ?

Ans. Yes, the Mercy, Goodnesse, Wisdome and Power of God, and charity to Mankinde doth move mee to say, that there may be some, the chosen of God in Christ ordained to eternall Life, which have not Faith and believing in Christ, in appearance to themselves to witnesse the same to them; For, although the Lord Christ have beene pleased to bestow the grace and gift of Faith, this great Work and Fruit of his Spirit upon mee, and whom hee pleaseth that God hath chosen in him. Yet I do not finde that hee is bound to bestow and give the same to all Gods chosen ones ordained to eternall Life ; For, I know that I my selfe crucified *Demas* for his offences, and *Paul* a persecutor of *Christians*, were chosen of God in Christ to be his children, before wee believed as the same *Paul* testifieth, *that he and the rest were chosen of God in Christ, before the World*, as also, *that Jacob was loved of God before he was borne, and before he had done good or evill before Men* ; It was not my believing and Faith that made me, or, any of us to be chosen of God to be Gods children, and ordained to eternall Life; But the Mercy, Love, Purpose and Free grace of God before the World, according with the undertaking of his Son Christ to do the Will of the Father to his full satisfaction for us, and performed the same in present, before God, to whom all things are present ; and before the creatures manifestly in fulnesse of time.

And the Apostle saith Christ died for the ungodly when they were sinners, when they were enemies, not when they loved and believed, but before. The first and the last of God and his Christ, to the salvation of man is of Mercy and Free-grace only. The Father did chose us all in Christ being the children of wrath of Mercy, Love, and Free-grace. The Son died for all of us being ungodly sinners, and enemies of Love, Mercy and Free grace, without any foregoing of love, believing, or Merit in us to either, or of any of us ; But this dying of the Son must be understood, before God, from the beginning, not of his dying in manifestation before men ; For, so his dying before men, should not have reached, been appliable and beneficiall to those which died before his Death upon the *Crosse*, in manifestation before men, for they could

Eph. 14
Rom. 9. 11, 12,
13.

Rom. 3. 6. 8. 10
So Ezk 16. 6

Rev. 13. 8

Rom. 11. 21

Rom. 9. 18

Rom. 11. 34

could not be ungodly, sinners and enemies to God when *Christ* died before men, which were dead, and gone long before, hee so died no doubt but *Christ* died for them (the chosen of God) in Gods sight and account, as also for us before his Death in manifestation upon the *Crosse*, as the Apostle saith, *he was the Lambe slaine from the beginning*, hee died before God for us all when we were all the children of wrath as well as others ; The Apostle writing to the *Gentiles*, saith of the *Jewes*, *As concerning the Gospell they are enemies for your sakes, but as touching the Election, they are beloved for the Fathers sake*. The *Jewes* shut up in unbelieve and enemies concerning the Gospell, are yet , beloved touching Election ; And poore Infants dying in their Infancy and Ideots have no manifestation of Faith , and believing in themselves to witnesse to their soules that they of Gods Mercy, Love and Free-grace are chosen of God in *Christ*, to be Gods children ; And yet it were uncharitable in men to hold and say that none of such are chosen of God in *Christ*, which hath mercy on whom he will, who (saith the Apostle) hath knowne the Minds of the Lord, or beene his counsellor, the Lord knoweth who is his. Therefore there may be some, that are chosen of God in *Christ*, which have not Faith and believing in *Christ*, in manifestation to themselves to witnesse to their soules that they, of Gods Mercy, Love and Free-grace are chosen of God in *Christ* to be his children.

Object. Jesus Christ saith, *Hee that believeth not, shall be damned.*

Answer. This is meant of him that hath not the Righteousnesse of Christs Work of believing the promise, imputed unto him, and of him that wilfully neglecteth, despiseth and contemneth the faith and believing in Jesus Christ.

Object. 2. The Apostle saith, *So many as were ordained to eternall Life believed.*

Answer. This is meant, of so many as were there at the Apostles Sermon and heard it, which were ordained to eternall Life, not of those that heard not the same.

Object. This Doctrine is a Doctrine of security, a means to make men carelesse of Christs Commandement, which commandeth to believe, and also, to be carelesse of using the meanes to come to believing, as to heare, to pray for Faith, and the like commanded.

Answer. This Doctrine is no Doctrine of security, or any means to

to make any carelesse of Christs Commandement, or using the means to come to beleeving as Christ hath commanded, but to such as the Lord hath shut up in unbeliefe, for the Apostle saith, *all men have not Faith, or which are proud like the Pharise that trusted in himself, he was that righteous, and despised others, Or which are reprobate concerning the Faith.* 2 Thess. 3. 2.
Lu'e 18. 9.

Ans. Indeed this Doctrine may be so to them, which no Doctrine will, or can make better. 2 Tim. 3. 8.

But unto those which are chosen of God in Christ, ordained to eternall Life, and to believe the Gospell of Jesus Christ, It is the meanes of Christ to make them not to trust in themselves, or in any gifts or performances of their own, thereby to gaine or have any favour of God or their salvation at Gods hand, nor to despise others, which have not such gifts and performances in themselves as they have, not to judge and condemn them, as Christ warneth, *Judge not that ye be not Judged.* Eph. 1. 4.
A&S 13. 48.
Mat. 7. 1.

And it is a great help of Christ to those which are weak in Faith, incumbered yet, with unbeliefe (as the man in the Gospel) which said unto Christ, *I believe Lord: Lord helpe my unbeliefe.* For, they hereby seeing the Mercy, Goodnesse, Wisdome & Power of the Father of Grace, in his choosing of men in Christ, and Ordaining them to eternall Life. That it was his Will that his Christ which hath power to give gifts unto men (as he, pleaseth) and the same in measure and weight as hee pleaseth, may also see that the Lord Jesus Christ, which came to doe the Will of his Father, doth bestow Faith and Believing, the gift; grace and fruit of his Spirit here in this life in manifestation to themselves, to witnesse that they are Gods children, upon whom of those chosen ones, hee pleaseth that in what measure hee pleaseth, not to all alike, to their great comfort in their weaknesse in Faith and believing.

And I my self know it is the Commandement of Christ in grace to his Church and People, to believe, as also to do before men the rest of the duties of his Commandements, and to be carefull to use the meanes of Hearing and Praying for Faith and the rest; And I my selfe have been carefull of the same, commanded of Christ, for the government of his Church upon earth, for worship to God, peace and comfort amongst men themselves, which all ought to do that beare the name of Christians, and professe themselves to be Subjects unto Christ their King and Law-giver to his Church, and

may, and will doe so, although they be but naturall Men and Hypocrites for formality and reputation, and the rest in the outward performance thereof before men. But the government of his Church upon Earth, was not all for which Christ gave his Comandement to his visible Church: but also to shew unto those thereof (which hee was pleased to inlighten by his holy Spirit) what Christ hath done and performed for them, before God, in the righteousness thereof for their peace with God, which they themselves were not able to do, in the least, before God, *That Christ himselfe hath been Meek, Humble and Lowly of Spirit, believed the Promise, loved and done the Penance for their, whole sinne and transgressions, paid the whole debt, and satisfied God.*

Rom. 8. 16

Acts. 13. 48

And to shew them that the worke of the same his Comandement inwardly in their Hearts and Soules manifested, before Men, wrought by his Spirit sent unto them (as hee pleaseth) is their witnesse *that Christ is in them, and they in Christ*, that Christ hath done all things for them, willed of the Father, and undertaken of the Son before God; and that they are Gods children chosen in Christ out of the children of wrath, *ordained to eternall Life before the World*, of the Mercy and Free-grace of the Father, and through the gracious performance and redemption of his Son Jesus Christ.

And this was that which did move mee before, to say, and doth now, that my believing in Christ & his performances for me wrought up by his Spirit in mee, doth witnesse to mee that I of Gods Mercy, Love and Free-grace, am chosen of God in Christ, to be one of his children, *ordained to eternall Life, through the performances of Jesus Christ for me*, and in this Faith (by his grace) I hope to live and die.

But there are many in these dayes in the visible church of christ that professe themselves to be Christians and Teachers, which say, that they of Mercy, Love, and Free-grace, were not chosen of God in Christ before the World, out of the children of wrath to be holy, and without blame before God in love, to be Gods children, that they were not ordained to eternall Life, and to believe before the World, that they were not loved of God before they were borne, or had done good or evil; that they, when they were borne, were still the children of wrath, and were so, after they were borne untill they believed, and should have gone to Hell if they had died before they believed. And they teach all men that this

is their condition, which I thinke is a woefull condition to all that are borne, considering that none have the power of their own Life, nor any certainty of Life untill they believe.

And they teach all, *that God yet so loved the whole World of men, being the children of wrath that he gave and sent his only begotten Sonne to die, that whosoever believe in him shall not perish, but have everlasting Life, shall be loved, justified, and saved.*

And they teach, that his Sonne Jesus Christ died upon the Crosse, in manifestation before men, and then the Plaister of his Blood and Death was made, and not before, to heale all the wounded children of wrath in the World, that would by Faith apply the same Plaister of his Blood and Death unto their wounds. And they deny that Christ died before God from the beginning, and that this Plaister of his Blood and Death, was made before God from the beginning, for the healing of any of mankind dead and gone before it was made upon the Crosse, in manifestation to Men; and then, and after this applied by the Faith of men; which I must needs say hath seemed harsh and uncharitable to me, that all beeing (as they say) the children of wrath, untill the Plaister of Christs Blood and Death, made upon the Crosse before men, and applied by their Faith afterwards (so made up) to themselves; And so consequently that all dead and gone before Christs Death died in Gods wrath, and must needs be gone to the Devill and Hell (there being manifested in the Scriptures, no other redemption from the wrath of God, but Christs Blood and Death.)

And they teach further, that the mercifull Father so loved the World, of the children of wrath, that he did not only give his only Son to die, shed his blood and redeem all, pay the ranfome for all the whole World of the children of wrath, which he hath performed for all sufficiently. But also of Love and Free-grace hath sent Preachers of the same to all, that desire and will Heare, believe, and receive the same Gospell of Jesus Christs precious Bloud, Death and Redemption.

And they teach that God hath left unto all men (being the children of wrath) Free-will and power in their corrupt nature to desire and will, or not to will and desire, they may choose if they will and desire; they may heare, if they will, they may believe and receive the Plaister of Christs Bloud and Death, and if they will, they may apply the same to their wounds and be

healed: For, it hath all sufficient vertues, and intendered to them.

And they teach that the Justification and Salvation of men (whatsoever the Father, or the Sonne hath done in Mercy, Love, and Grace) consist and rest in themselves, their own will, and worke for the Procuring, Setting, Having, and Injoying of the same.

Whereby I have thought, that they thinke better of themselves then they are, and that they are somewhat; when as the Apostle saith, *they are nothing, and deceive themselves in their own imagination.*

Gal. 6. 3.

For how can a man (being still the child of Gods wrath, in the curse, death and losse of *Adams* sinne (and his own) without his deliverance yet made, which losse was the losse of all good before God, given of God unto man in his Creation, have so great a good as Free-will unto so great a good Work and Deed before God, as to heare and believe unto eternall Life lost, unto justification and salvation, and to have so great a good still before God, as power to do the same, being yet in the Death, Losse and Want of all good before God. This is (as I thought) to rob our God, to enrich our selves: For, the Apostle saith, *It is God that worketh in us the Will and the deed, of his own good pleasure*; It is not mans own will and his own deed. And I thinke it much contrary to the Scriptures of the Gospell, that Life and Justification should come to man by his own will or worke, any way, but onely by grace and mercy, as the Apostle saith, *We are justified by Grace, It is not in him that willeth, nor in him that runneth, but in God that sheweth mercy*; If it be of grace, it is no more of workes, or else grace were no more grace; but if it be of workes, it is no more of grace, or else work were no more worke. But (saith the Apostle) election hath obtained it, and the rest have been hardned (although) *Israel* hath not obtained, that sought it, viz. by his own will and worke. They would strip God of his Election in Christ, before the world, being the first Act of his grace to man.

Phil. 2. 13.

Rom. 3. 24.

Rom. 9. 16.

Rom. 11. 6.

Quest. *What may be thought of these in your Christian Judgement, and of their teaching, I desire to understand?*

Mat. 5. 19.

1 Tim. 3. 7.

Ans. I take it, the condition of these is farre more out of hope, then of Infants and Ideots: for these desperately discover their own nakednesse and shame, *These break the Commandement, and teach men to do so. There are (as you said) Thieves and Robbers,*

and

and teach others the same. They are fallen into and holden in the snare of the Devill, The Devill spake many truths (alwayes leaving something out) that he may deceive in the end, they are like a cunning Fowler that layes scraps of wheat to catch the Birds. So these tell men a part of Gods Love, Mercy, and Free-grace, that they may catch them in the snare and pride of their own will, and words, of robbery and Idolatry.

Nicodemus a Ruler of the Jewes, a Master in Israel, yet understood not that which Christ said (*Except a man be born againe he cannot see the Kingdome of God*, unto whom Christ said, Art thou a Master in Israel and knowest not these things? Joh. 3. 3)

These may be Rulers, Masters and Teachers, and yet be ignorant of these things; And I conceive these are ignorant of Gods eternall Almighty Power, Wisdome, Fore-knowledge, Fore-sight, Will, Purpose, Decree and Acts, with and before himself, and of the rest of God and his Christ, which if they were not, they would not deny that God might and did choose in Christ whom hee pleased of the children of wrath to be his children, so called, and justified through Christ before himself, even before the World, of Mercy and Free-grace, without any will or work of their own Eph. 1. 3, 4, 5, 6 unchangeable.

Indeed they alledge and cite many places of Scriptures, supposed, to their purpose of Christs commanding to will, to do, to heare, to believe, to aske, to seeke, to knock, to labour, to speak, to run, to come, to take, to receive, to give, and the like. And the condition that is annexed of reward, and penalty unto these commanded to be eternall; And therefore they conclude it is in every mans will and power, to will and doe these things commanded unto eternall Life, otherwise it were oppression and not Love and Justice of Christ our God and Law-giver, to command his Subjects to doe that which it not in themselves to doe, which they cannot do, upon such penalty, eternall.

But, alas, they do not consider that this Law of Christ to his Church, as it includeth the Law of God given to mankind in generall, in Justice absolute, is written in the hearts of Heathens, as also of such as have the name of Christians, which Law of God is therefore knowne, though weakly and corruptly to the Heathens and all Mankind (as the Apostle saith of the Heathens,) Rom. 1. 31
They know the Law of God, their consciences accuse and excuse one another. And the Heathens have made many Lawes, from this Rom. 2. 15.

Law of God written in their hearts, of Justice and righteousness before men in mens estimation good : which with the will and power of men, have beene obeyed : For, as *Adam* and all mankinde had Soul and Body, and the faculties thereof temporall Life, at Gods will for a time (all weakened and corrupted by sinne and the curse) left to them, so they had Free-will, Reason and power in naturall, humane and temporall things, left all weake and corrupted to choose and refuse, to will and to nill, to doe things good and righteous, before men, in the estimation of men, although they had lost and had no power left them to will, choose, desire or doe, any thing at all good, righteous acceptable and available before God unto eternall Life lost, to justification before God, to their peace with God, or to any good in Gods sight good.

Iſa. 9. 6.

And that the Lord Jesus, *upon whose shoulders the Government of his Church lay*, was pleased in great grace as a most gracious Law-giver, to manifest in written Tables to his people, the chosen of God in him which hee had redeemed and performed all for, unto Life, Justification, Salvation and Glorification, before God, all to appeare in appointed and fulnesse of time, this his gracious Law of greater grace then the first given unto mankinde in generall, that it might be established and remaine for ever to his people already redeemed, before God, for the government of his Church upon earth, in worship to God, Peace, Righteousnesse, Society, Safety, and Comfort among themselves, which without a Law could not have government, Peace, Righteousness and Safety before men, especially in regard of many Hypocrites in closing themselves among the Elect of God, as Wolves among Sheep. And that those his redeemed People should do and performe (in the will and power that they had left them) these his Commandements in righteousness before men, for worship to God, Peace, Safety, Society, and comfort among themselves, upon temporall reward and penalty ; And that the will worke and doing of the same his Commandement, being the fruits of his Spirit wrought up in their hearts, (where and as hee pleased) might witness unto them that they are Christs redeemed ones, that they have his Spirit, and are the children of God, (as the Apostle saith) the spirit received doth witness with our soules and spirits that we are the children of God.

Rom. 8. 16.

So these confounding the Law and Commandement of God
given

given to man in absolute Justice (having absolute Free-will and power) upon the condition of absolute eternall life and death, for keeping and breaking the same, still remaining written in the hearts of all Mankinde (their Free-will and power being wholly corrupted and weakened through the transgression,) and the Law and Commandement of Christ given in grace to his Church the chosen of God in him, (*whereby Mercy and Truth met together, Righteousnesse and Peace kissed each other*) upon temporall reward Psal, 85. 10. and penalty for keeping and breaking the same before men (for the condition of the reward and penalty could not be eternall) of keeping & breaking the Commandement of Christ, given in grace, For, that the eternall reward of righteousness to man before God, consisteth onely in the Work and Merit of Christ for man, in Christ himself performed, before God imputed unto man Gods chosen, without any will or worke of mans.

And the eternall penalty of all the sinne and transgression of Gods chosen, and Christs redeemed, is paid and satisfied by Christs Death and Bloud from the beginning before God in the fulnesse of him before them. Although those that are Gods chosen, and those that are not Gods, may have will and power to keep the Commandement before men, yet they neither have such will or power as to keepe it before God, to eternall reward.

Quest. Christ commandeth those hee called, and sent to go and teach all Nations, what is that teaching of Christ that hee intendeth ? Mat. 28. 89.

Ans. First, I take it, In that Christ commandeth to go and teach Mar. 16. 6. all Nations, hee intendeth not, to all of all Nations, not to cast Pearles among Swine, which turning againe will rend them that teach them, but to teach such of all Nations as will submit to their Mat. 7. 6. teaching.

Secondly, that they should teach all them of all Nations that did submit to the Gospell of Jesus Christ. Which is the glad tidings of salvation by Jesus Christ, That is, that God so loved the world which hee intended to make, that hee fore-knowing that mankinde would transgresse his command, and become the children of wrath, did purpose, and in his Mercy and Love did choose some (as he pleased) of the world of those children of wrath in Christ, his onely Son, eternall with himselfe, before the world, to be his children, holy and without blame before him in love,

Eph. 1. 4. (as the Apostle saith) and the Father of love and mercy having pleased to give his Sonne, the Christ to performe all things both in doing and suffering, to the full satisfaction of his Justice for their delivering from thence, & full settling of those his chosen ones his love and favour for ever, who did, in present understand to

Heb. 10. 7, 8, 9 doe the will of the Father, saying, *Lo I come to doe thy will (O God)* did also, in present performe the same undertaken, before God, and before men in fulness of time, to Gods satisfaction evermore, that nothing hereafter is to be, shall or can be laid to the charge of Gods chosen, before God, (as the Apostle saith) *shall lay any thing to the charge of Gods chosen? It is God that justifieth them.* That Gods chosen People, are no more under the law of eternall condemnation, but under grace evermore. And that those of Gods chosen people, unto whom, it pleaseth the Lord Jesus Christ to give his holy Spirit, so farre, as by his Spirit to worke in their hearts, the fruit of his spirit, of believing and faith, the same, which the spirit doth witness and evidence to their hearts and soules that they are the chosen of God in Christ, and justified of God through Christ, before the world in Gods sight, that they are no more under the Law, but grace; that they are the children of God, &c. This Gospel is the draw-net of Christ, that gathereth of all kindes some. This was that which the *Gentiles* hearing, desired *Paul* to preach the same word to them the next Sabbath Day.

Quest. *Is the teaching of Christ commanded to those he sent, no teaching, but of his Gospel to all Nations?*

Ans. Yes, it is the teaching of his Law for the government of those, before men, which hee hath gathered by his Gospell, for worship to God, for Peace, Society, Safety, Comfort and Righteousness among men themselves, which could not be without a Law and government, and this government of his Church lieth upon Christs Shoulders (as the Prophet saith.)

God which was pleased to suffer the children of wrath for the time hee pleased to shew his wrath, and make his power knowne, was pleased to write his Law in their minds, given to mankind in generall for government among themselves, before men, and whereby their consciences accuse and excuse one another, and whereby they know sinne and what deserveth death, and there (as the Apostle saith) *other wise there could have been no society among them.*

But Christ giveth his Law for government to his Church, not onely to know sinne by the teaching thereof, and to shunne sinne as all naturall men have will and power to doe, although weakly in their corruption, but also that they may yeild themselves to be instruments of the worke of his spirit in the shunning of sinne inwardly in their hearts, and of knowing what Christ hath done for them in himselfe, before God, in performing of the full righteousnesse of his Lawes and Commande to their peace with God, and that the worke of the spirit in those of his Commandements, being the fruits of his Spirit, whereof they are made instruments, inay evidence, witnesse and assure to them, that they are the children of God chosen of God in Christ, justified through Christ, and redeemed by Christs payment to God, and his performance of all to God for them in Gods sight and acceptance before the world to their everlasting Peace, and eternall Life, and to the honour and glory of his grace in the mercy and love of the Father, and the undertaking and performing of his fullnesse only. Rom. 6. 13
Rom. 8. 16

But hee commandeth not to goe and teach all Nations to rob the Father of Mercy, Love and Free-grace of his eternall power, Almightynesse, Liberty, Will and Pleasure, and of his Honour Praise and Glory of all the same, and of his honour and glory of his Purposes, Decrees and Acts eternall with himselfe evidently manifested in his Testament to be his Purpose, Decrees and Acts of his power Almighty Liberty, Will and Pleasure; As they do which teach all they can teach; That,

1. Although God did fore-know, that mankinde would transgresse and become the children of wrath, yet hee did not give his Sonne Christ, before the World to redeeme them by his Death, all, or any of those of Mankinde, which hee fore-knew would transgresse and become the children of wrath, notwithstanding that the Scriptures saith, *Hee was the Lambe slaine from the beginning before God*, and that Job saith, *I know that my Redeemer liveth, that is, is now in being, and hath already performed my Redemption before God*, and that David said, *The Lord was his strength and his redeemer long before Christ was slaine, and died before men upon the Crosse*; And the Prophet saith, *long before his Death, before men, upon the Crosse, God hath laid upon him the iniquity of us all* (meaning the chosen of God) and yet all this was done of the Father in Mercy Love and grace, and all undertaken, Rev. 13. 8
Job. 19. 25
Psal. 19. 14
Isa 53. 6.

Feb. 10. 9

[a. 53.]

saying, *Loe, I come to doe thy Will, O God*, and so performed of the Sonne Christ, in Mercy Love and Free-grace, before the World, to the satisfaction of God for the transgression of those he pleased for Election.

Is not this teaching all Nations, the robbing, and the teaching all Nations to rob the Father of Men and his Sonne Christ, of the honour of his almighty Power, Liberty in Gods Pleasure, graces and gracious Decrees and Acts, plainly exprest and manifested in the testament of our God?

Secondly, in that they teach all Nations that God, neither could nor did choose in Christ, any of these hee fore knew, and fore-see to become the children of wrath before the World, to be his children, to be holy and without blame before him in love, None of them to be ordained to eternall Life before the world, None of them to be predestinate to be made like to the Image of his Sonne, to be called his Children and Saints, to be justified and glorified before himselfe in his own sight, and acceptance before the world (although these not so, yet but in appointed and fulnesse of time to be manifested to the created) Notwithstanding our God saith in the Scripture by the Apostle of his Testament, *Blessed be God the Father of our Lord Jesus Christ, which hath blessed us, with all Spirituall blessing in Heavenly things in Christ, as hee hath chosen us in him before the foundation of the world, that wee should be holy, and without blame before him in love, and that those which he knew before he also predestinate to be Gods children through Christ to be made like to the image of his Sonne, to be ordained to eternall Life, that he might be the first borne among many Brethren; And Whom hee predestinated them also he called his children and Saints by calling, And Whom hee called, them also he justified, and Whom he justified, them also he glorified, and although hee saith nothing shall be laid to the charge of Gods chosen, It is God that justifieth them: And although hee saith, God loved Jacob and hated Esau before they were borne, or had done good or evil, that the purpose of God might remaine according to Election, not by Workes, but by him that calleth, and in many other places the like.*

Eph. 1. 3. 4

Is not this Robbery, and the teaching of all Nations to rob the Father and his Sonne Christ of the honour of their almighty Power, Liberty, Will, Mercies, Free-grace, Purposes, Decrees and Acts eternall within, and all unchangeable (as the Apostle saith)

saith) the gifts and calling of God are without repentance, which is Rom. 11. 29
 so of his eternall spirituall Gifts and callings, not of temporall, as the
 calling of Judas was, and the gifts that Job spake of where hee
 said, The Lord hath given, and the Lord hath taken away, blessed be the Job 3. 21
 Name of the Lord.

Thirdly, in that they teach all they can teach, that it is in their
 own will, power and deed to please God, to pacifie the wrath of
 God the Father of mercies for their sinnes and offences, to ob-
 taine forgiveness of their sinnes by Repentance, Prayers, Devot-
 ions, and to obtaine good things, deliverance from the evil that
 they have deserved at the Hand of God the Father by their per-
 formances and humiliations, by their willingnesse and endeavour-
 ing to heare the Gospell preached, to get Faith ; And by and
 for their Faith and believing, to be justified before God, and to
 have Life before God in themselves, yea to be Saints in them-
 selves, and righteous in themselves, by these their performances,
 before God, That they are not as other men, are Extortioners, un-
 just, Drunkards, Adulterers, or as the Publican ; that looketh upon
 nothing but Mercy and Forgiveness of his sinnes, and the Righ-
 teousnesse of Jesus Christ imputed unto him for his peace with
 God, for his justification, eternall Life, and Salvation.

See Luke 18.
 10, 11.

Notwithstanding the Testament of our God written by his Pen-
 men, commanded to be taught is contrary.

The Prophet of God David saith, my weldoing extendeth, or Psal. 16. 2
 is nothing to thee (O Lord) nothing to please thee, to obtaine any thing
 of thee, to justifie one before thee.

And hee saith, Blessed is the Man whose iniquity is forgiven, and Psal. 32. 1
 whose sin is covered.

And the Prophet Esay saith, we are all as an uncleane thing, and
 all our righteousnesses as filthy ragges, nothing in our selves, or of our
 selves to please God, to obtaine any good of God, justifie us before
 God. And the Apostle of Jesus Christ Paul saith, It is not in him
 that willet, nor in him that runneth, but in God that sheweth Mercy ;
 And againe blessed is the man unto whom the Lord imputeth righte-
 ousnesse without workes. And Christ himselfe saith, when yee have
 done what yee can say, we are unprofitable servants ; Christ saith, He
 that climeth up any other way to the Father to the Sheepfold, then
 by him, is a Theife and a Robber. These would please the Father, Job. 10. 1
 obtaine of the Father to bee justified of the Father, and get
 to Heaven by their own Prayers, Devotions, Humiliations by
 their

their own Faith and performances, and teach others to doe so. Is not this to teach Theevery and Robbery, in the highest ?

And is not this Idolatry to set themselves, and their performances up in the place of Christ ; to please God themselves to obtaine of God to be justified through their owne Faith and Performances before God , to account goodnesse, holinesse , and righteousness in themselves, and in their own wills, workes and performances, *Is this to deny themselves?*

Is not this to set up the Idoll in their Hearts ?

Is not this to Sacrifice to their own Nets ?

Is not this to blesse a Mans selfe, and yet to walke in the imagination of his own heart ?

Is not this to kisse the Calves, to kisse the workes of his own hands ? to make Idols according to their own undertaking ? Babes keepe your selves from Idols.

Oh that Gods People might not be hindered, to know that their own wel-doing of the command of Christ is nothing unto God (as David did,) That they might deny themselves. That they might ever honour, praise, and be thankfull for the Love, Mercy, and Free-grace of God the Father to them ; And the undertaking of Jesus Christ his Sonne, and his performance for them to the full satisfaction of the Justice of God for their eternall and temporall good, and that all things shall worke together for the best to them that love God. And that the performances of the Commandements of Jesus Christ (being the Fruits of his Spirit in them) whereof (as hee pleaseth of grace) hee maketh them his Branches to beare, and instruments of his Word thereof might witnesse evidence and assure to them all these of God and Christ unto them, that they are Gods children , as the Apostle saith the spirit witnesseth.

Object. I conceive that you teach that although God did foreknow in his Eternity, that mankinde would transgresse, fall and become the children of wrath ; and had power (of his grace and mercy) to save all fallen in Justice through the redemption and performance of Jesus Christ his Sonne. Yet it was his Will and good pleasure to choose onely some of them in Christ, of his Love, grace and mercy towards them to be his holy ones, and blamelesse ones in Christ, to be his children adopted through Christ, to bee ordained to eternall Life, to bee Predestinated, Called, Justified, and Glorified in Gods Sight before the World, unchange-

Haba. 1. 16

Deut. 29. 19

Ezek. 14. 7

Hosee 13. 2

unchangeably. How is it and what is the true meaning that our God saith in his Testament, *That hee would not the Death of him* Ezek. 18. 32
that Dieth, that, he will that all men shall be saved, and come to the knowledge of the truth, and in many like places of Scripture ? and 1 Tim. 2. 4.
that our God holdeth forth in the Scripture of his Testament, that it lieth and consisteth in the will and the deed of man to have the Salvation of God and all good at Gods hand, hee willetb not the death of any man, and would have all men be saved if they seeke it, labour for it, and come unto Christ and doe his Commandement ; And therefore so Christ saith, If any man will come after me let him deny himselfe, and take up his Crosse and follow me, Let whosoever will, take of the Water of life Freely ; If any man will doe his Will hee shall know the truth. Will a man rob his God ? Jos. 7. 17
 &c.

Who so Will do the Will of my Father Which is in Heaven, the same Mat. 12. 50.
is my Brother, Sister and Mother.

Not every one that saith Lord, Lord, shall enter into the Kingdome of Heaven, but hee that doth the will of my Father which is in Heaven.

Luke 10. 28

This do and thou shalt live.

Aske and you shall have, seeke and yee shall finde, labour for that which indureth to eternall Life. Strive to enter in at the strait Gate, runne that yee may obtaine in due time, yee shall reape if yee faint not, and manylike Scriptures, God chooseth none nor refuseh any that will.

Mat. 7. 7.

Joh. 6. 27

Luke 13. 24

1 Cor. 9. 24

Gai. 6. 9

Againe you teach that God did choosse in Christ some onely unto Life Eternall, some onely to be his children to be justified and glorified before the World, before they were borne, and that unchangeably ; And that the Death, Redemption and Performance of Christ was onely for those chosen of God in him for satisfaction of the Justice of God, which was the undertaking of Christ, to doe the Will of God.

Eph. 1. 4. 5, 6

Rom 9. 11

Esa. 53.

Notwithstanding our God saith in his Testament, that he would all men should be saved and come to the knowledge of the truth, That Christ died for all Men, That Christ died for the ungodly, being yet sinners; That Christ gave himselfe a rancome for all Men, That God was in Christ, and reconcile unto the World to himselfe not imputing their sinnes to them, and hath committed to us the word of Reconciliation. That he is a Reconcileation, not for our sinnes onely, but for the sinnes of the whole World. And notwithstanding our God

1 Tim. 2. 4

Rom. 5. 6, 8

1 Tim. 2. 6

2 Cor. 5. 19

1 Joh. 2. 2

saith

saith in his Testament, *Hee that walketh in my Statutes, and keepeth my Commandements and deale truly, he is just, and shall surely live; And if he hath a Sonne that is a Theife, a Murtherer, an Oppressor and Adulterer, an Idolater, &c. he shall not live, he shall die the death, his blood shall be upon him; The righteousness of the righteous shall be upon him, and the wickednesse of the wicked shall be upon himselfe. But if the wicked shall returne from all his sinnes, and keepe my Statutes, and doe that which is lawfull and right, hee shall live, and not die, all his transgressions that hee hath done shall not be mentioned unto him, but in his righteousness that he hath done, hee shall live. When a righteous man turneth away from his righteousness and continueth in iniquity, hee shall die for the same. Againe, when a wicked man turneth from his wickednesse that hee hath committed, and doth that which is lawfull and right, because hee considereth and turneth hee shall surely live and not die. I will justifie every man according to his wayes (saith our God) therefore returne O house of Israel, so iniquity shall not be your destruction: I desire not that the wicked should die (saith the Lord) (and the Apostle saith) God willeth all to repent.*

Acts 17. 30

Heb. 12. 15. 17

Take heed (saith the Apostle) *that no man fall away from the grace of God as prophane Esau, that sold his birthright for a Messe of pottage. A man cannot fall away from grace, but hee must have grace, be under grace, therefore a man that hath grace and righteousness unto Life, may fall away and be in the state of wickednesse and death, and may repent and return, and be in the state of grace and life again, and so often.*

Is not that then which you teach robbery, even to rob our God of his almighty power and liberty of his will to his grace and goodnesse to all mankind, Is not this *Rabshekahs* blasphemy which said, *that God could not, nor would not deliver his People*

Isa. 26. 14

Ans^r. I hope my answer to this charge will be sufficient resolution to those which are Gods People, and all said, onely, to the honour of God. Wee know the Apostle saith Antichrist is an adversary that exalteth himselfe above all that is called God, and doth sit in the Temple of God or place of God, shewing himself that hee is God. But Antichrist doth not these things by his instruments, but by pretending and alledging of Scriptures mistaken, nor can doe so. And doe not you alleadge these mistaken Scrip-

2 Thes. 2. 4

Rom. 7. 14. 15.

16, 17, 18, 19.

tures for the exalting of corrupt man, the man of sinne, that can doe nothing but sinne: yea, for the setting him up in the Temple

or place of God, that is only, good and can onely doe that which is good in his sight : yea, further that hee exalteth corrupt man the man of sinne, that can doe nothing but sinne, his will, deeds and performances above all that is called God, and his grace, decrees, acts, and performances, when as all those pretences of yours are (that, notwithstanding all the will, decrees and acts as the Father in love mercy and grace to Mankinde as having fore-known of God to fall, for their life, justification, and salvation through his dear Sonne Jesus Christ in redemption and performances for satisfaction of justice, before the world.

Yet you say all these are nothing to the life and justification of man without mans own will and deed ; without mans own performance, without man will apprehend and apply the same Plaister made, hath no power to heare without mans power will and Deed ; So that the will decrees and acts eternall with himselfe, the love and grace of God the Father, and the death and performance of Jesus Christ the Sonne before the Father for the Life, justification, and salvation of man, do all rest upon corrupt mans power, will, deed, and performance do all submit to corrupt and sinfull mans power, will, deed, and performance; And thereupon resteth his own life, justification, and salvation. Is not this the exaltion of *Antichrist* to set up corrupt man, the man of sinne, sinfull man in the place of God, and above God and his Christ ? that the same must with all their love, grace, and performance for the life peace, justification, and salvation of man, submit to the power, will, deeds and performances of corrupt sinfull man ?

And can the instruments of *Antichrist* set up the man of sinne in the place of God, and exalt him above God and of his God Christ, without pretending of zeale (though not according to knowledge) and alledging of Scriptures. But herein they bewray themselves, saith the Apostle of Christ, *Because they going about to establish their own righteousness submit not to the righteousness of God, but will have the righteousness which is of God, submit to their own righteousness which they establish and set up.*

Rom. 10 3

Object. I know they will confesse and say that they, their own power will and deeds are weake, but Christ doth helpe them and inable them with his grace, and as the Apostle saith, *I am able to doe all things through the helpe of Christ that strengtheneth mee.*

Phil. 4. 13

Answe.

Ans. Is not this Argument still to uphold mans corrupt will and worth in present by the helpe and inablement of grace in present to be above all that God and his Christ hath done to mans life, justification and salvation before the world? that which they have done must submit to mans own power and righteousness of his own will and doth in present helping by grace.

But tell mee, is there any man that will put a Weapon into any Theeves hand to rob him? Is this wisdom? And will our God and his Christ put the power and strength of his grace into the hand of corrupt sinfull man, the man of sinne to robbe him of his honour, praise, and glory? that corrupt sinfull man may glory and boast himselfe of the spoiles of Gods honour; For, corrupt man, to say, I could not have had life, justification and salvation, but by mine own power, will and deed, assisted by the grace of God, wherein the grace, love, decrees and Acts of the Father and the performances of the Sonne of God, were able to doe nothing without mee, my will and worke, *Is not this more horrible blasphemy than that of Rabsakahs.*

You say God is Almighty, so say I; But Gods almighty power is alwayes accompanied with his will and good pleasure, and his Almighty power is alwayes regulated by his will, what he will doe, hee can doe and doth, but what hee will not doe, hee cannot doe, nor doth: God will not give his honour to any other, nor can: God will justifie freely by grace, without mans will or worke; and otherwise hee cannot justifie. God had power to choose in Christ before the World, out of the children of wrath, fore-knowne, those hee pleases and willed to choose to bee his children, hee could ~~not~~ choose any other, then those hee willed and pleased to bee his children. Christ the Sonne of God could die for, redeeme, shed his blood, pay the ransome for, and make the reconciliation for those which God had chosen in him before the world, and pray for them which the Father had given him to die for, to redeeme, shed his Blood, pay the ransome, make reconciliation, and pray for which hee undertooke to doe his Fathers Will, for therein, saying, *Loe I come to doe thy Will O God,* but Christ could not Die, Redeeme, Shed his Blood, pay the Ransome, make Reconciliation, and pray for those which God had not choosen in him, and had not given him to performe the same for.

And therefore (hee saith) *I pray for those that thou hast given me,*

me, I pray not for the World of those thou hast refused, of the children of wrath which thou hast not chosen in me, which thou hast not given mee to pray for, and to doe the rest for, of thy Will and good Pleasure.

Yet you further alledge Scriptures (mistaking the same.) That Christ died for all men one and other that are saved, and that perish everlastingly, That hee redeemed, shed his Bloud paid the ransome, and made the reconciliation to God for the whole World of mankind, when the word *all men*, and the word *worke* in the Scriptures import diversly.

Sometimes all, and all men, are taken, as you take them for all men in the most generall, one and other that are saved, and that perish (*as the Lord knoweth the heart of all men,*) and death went over all men, *For asmuch as all men sinne.* And so is the word world, sometimes taken in the same generall for all men in the World, one and other that are saved and perish (*as the Apostle saith*) *Sinne entered into the World (of all men) and death by sinne into the World of all men.* And so in other places. And *all men* is held forth in the Scripture for all that God hath chosen in Christ, and given him to retract and performe all things for, to the satisfaction of Gods Justice for their peace with God, for their justification and salvation, as Christ said, *all that the Father giveth mee shall come to mee, and them that cometh to mee, I will in no wise cast off.*

Acts 1. 24

Rom. 5. 12

Rom. 5. 12

Joh. 6. 37

Joh. 6. 45

Joh. 18. 9

All shall be taught of God, *of all those men which thou hast given mee, I have not lost one.*

And the word all, or all men, is sometime put for all the reprobate and forsaken ones of God. So David said, *The Foole hath said in his heart there is no God, they have all corrupted and done abominable workes, there is none that doth good, God looked downe upon the children of men, to see if there were any that would understand, all are gone out of the way, all are corrupt.* So doth Beza note upon the place, the same to be spoken of the reprobate.

Psal. 14. 1, 2, 3

And the word World is put in the Scriptures for the whole continent sometimes: And sometimes for the continent, and all contained therein.

And sometimes for all men in the World that are chosen of God in Christ, that God was pleased of Love and Free grace to have Mercy upon foreknown to fall, and to give his Sonne Christ to redeeme by his performance, and to satisfie his Justice, for

Rm. 11. 2. 16. to their everlasting peace and salvation (as the Apostle saith) *God was in Christ, and reconciled the world to himself, not imputing their finnes unto them. And that he is a reconciliation not for our finnes only, but for the finnes of the whole world.*

And sometime the world is taken for the reprobate, and forsaken ones of God in the World (*as now you have not received the Spirit which is of the World, but the spirit which is of God, &c. The Saints shall Judge the World, and againe I pray not for the World but for them which thou hast given me, for they are thine.*)

1 Cor. 2. 12
1 Cor. 6. 2
Ioh 17. 9

So that you may see if the Lord open your Eyes, that giveth sight to the blind, How you wrong our God, mistaking his written Will and Testament, and deceive the People, when you teach that Christ dyed for all men one and other that are saved, and perish. That hee shed his blood, paid the price and ransome and redeemed and made the reconciliation to God for the finnes of the whole world of men, one and other that are saved and damned, Elect and reprobate, when as it is cleerly shewed to be of those all men of the whole world, of those which the testament say are chosen of God in Christ, given to Christ to redeeme and performe all things for, to their Life, justification and salvation onely, and that which you teach is great dishonour to the Father and the Sonne.

If a rich man should, with a great sum of money buy all the beasts in a great Market for his service, there being abundance to be bought; And when hee hath bought and paid for all a like price, he should after, not regard many or most of them by his power, provision and meanes, to be guided, drawne and conveyed to his house and pastures, and there kept for his service, and their safety which hee knew would move, but suffer them as soone as hee had bought them to stray, wander, transgresse and trespass till they were imprisoned and starved, to perish so and decay: would not all others account this prodigality, folly, indiscretion, yea wickednesse, uncharitablenesse to the beasts? *for a good man is charitable to his beast, saith Soloman.*

Prov. 10. 12

Will you charge our God the Father, and his Christ with such folly and wickednesse. You say the Father hath given his Sonne, Christ to pay the great price for all men, one and other to redeeme all that are saved, and that perish, to buy all men for his service, and foreknow the straying and wandering condition of all to be alike, that none could come home to his house and pastures to

doe him service without the helpe, guidance and conveniencie and keeping of his grace, yet hee regardeth not to send and give his grace to the most part of them hee had bought and paid dears for to convey them and keepe them, but let them wander, trespassse, being wounded and imprisoned, starved and perish in Hell for ever: Is not this a heavy charge of folly, wickednesse, and injustice upon the Father and his Sonne Christ Jesus, Is not this greater blaspemy then that of *Rabshakah*?

Object. But it may bee you will alleadge the Scriptures of the Testament, *God will have mercy upon whom hee will shew mercy, and hee will have mercy upon whom hee will have mercy, and whom hee will he hardneth, therefore he suffereth whom hee will suffer.* Rom. 9.

Ans. This Scripture of the Testament you mistake as you doe other, for this Scripture hath reference to the will, purpose and act of God the Father in his Election in Christ, of those hee pleased of mankinde in generall salve, and become the children of wrath in Gods sight before redemption; Indeed then of those, *the Father had mercy, upon whom hee would have mercy, and whom hee would hee hardned* (that is) left in their hardnesse, but it hath no relation unto those which Christ redeemed after his redemption of them, which Christ had undertaken for, to doe the will of the Father for their justification and salvation.

If you should at a Sessions hire, lay down money for a servant, or servants time, of service for a year or years. which you know would run away and wander; If after you had so done you did not regard them, but let them runne away, lie in Ditches and Hedges with your knowledge till they came to decay, are not you culpable in Law and Justice for the same? This blame you would lay upon Christ, which hath laid down the great price for such as hee knew to be such, and might by his power and grace have kept them, but will not nor doth, but let them perish. Christ against you, saith, *hee hath lost none that his Father hath given him to pay for, and pray for.*

Object. It may be you will say, Christ after hee hath bought men doth feede men, and attend them with his Ordinances and Ministers, it is their selfish fancy, that they perish.

Ans. If you say Christ is at more charge with them then paying the great price for them, and hee let them stray and perish, which hee knew would so do without his holding and keeping, you say more folly and blasphemy upon Christ.

And you further teach all Nations, that men, that God hath had mercy on : that Christ hath redeemed and bought : that God hath given his grace unto, and so he in the state of salvation may by their wilfull sinne fall away from grace, mercy and the Love of God, by forsaking their first Love, and so become the children of wrath and destruction ; And by repentance may returne to God, have mercy, grace and love of God againe and be the children of God againe, and may often rise, and fall, into these conditions, which is not the teaching commanded of Christ. It is uncomfortable, untrue and against the Scriptures of the Testament ; For there Christ is said *to be the Keeper of his Israel, which he bought and redeemed* ; That hee loseth not one: That none shall take them out of his hand : *That those that hee loveth hee loveth to the end, and many like places.*

Indeed a man may fall away from grace, and forsake his first Love, that Christ hath redeemed before men, in the sight of men, and in the estimation of men, &c. but not before God, in Gods Sight, and estimation : *Gods Love is an everlasting Love to the end, The foundation of God is sure, the Lord knoweth who are his : and Jesus Christ is the yesterday and to day, And I will be their God, and they shall be my people, I will never forsake them, and I will put such a feare into their Hearts that they shall never depart from mee,* Jerem. 32. 40.

Another Meditation of the Law.

THE Law is good and holy, and the use of the Law and Commandement appointed of God to be manifested and published to mee in the holy Scriptures, is so evident both to the Reprobate and to the Elect (as the Apostle saith) *The Law is good to man if a man use it lawfully.* The reprobate and the Elect in their corrupted estate, the one as the other hath remaining corrupted reason, wisdom and knowledge of God in the corrupted nature of man, whereby they have some corrupted sight of the righteousness of God in the common Law, and the penalty of breaking thereof. So the Apostle saith of the Church ; *That which may be known of God, is manifest in them, for God hath shewed it unto them.* For the invisible things of him, that is, his eternall power and God head, are seene by the Creation of the World (being confirmed in his Workes) to the intent that they should be with-
out

Heb. 12. 15

Rev. 2. 4

Ezech. 18

Psa: 121. 5

Joh. 18. 9

Joh. 13. 1

2 Tim. 2. 19

Heb. 6.

Jer. 32.

1 Tim. 1. 8

Rom. 9. 19

What excuse, which men though they know the Law of God how *Vers. 31.* that they which commit such things are worthy of death, yet not onely doe the same, but also know them that doe them. This righteous Law and command of God remaining in the corrupt Reason, Wisdome, Knowledge and Nature of men, is called of the Ethinck Philosophers, the Law of nature; of the Lawyers, the Law of Nations; And of this Law, the Law of *Moses* which temperate meeknesse was a plaine Exposition and manifestation of; Yet this Law and righteousness of God remaining unto the corrupted nature of man was that which by Gods providence forced the Philosophers so called of the Ethincks, to write many bookes of Ethicks to the people, wherein wee see many notable Rules and directions for mans safety and society. And likewise in the Lawes of Nations for civilizing and moralizing of men, And no Nations of people that wee have heard of, read of, there are, or have been, but there have beene Rules and Lawes amongst themselves for some civility and morality according to their corrupt reason and understanding of God, and God not to sanctifie or justifie men before God, for that is onely Christs Worke, but to civilize and moralize them before men for the more safety of Gods Elect.

And this was the use of the more cleare Exposition and manifestation of this Law of God remaining to man, in his corrupt nature, by a speciall providence of God, written by *Moses* to the People of *Israel* and so remaning written to all people, to whom it commeth (as unto us) to moralize and civilize men, or (as it may be said) to sanctifie and justifie men, before men in the sight of men, in the estimation of men. And that upon the proportionable temporall penalties to the breakers, and like reward to the Keepers thereof, for the good and society of men, without which mans life would be miserable. But not to justifie or sanctifie men before God by the worke thereof, (That being onely the work of Christ, and onely in the power of Christ and his performance.) And the Scriptures largely and plainly manifesteth that from all things, *Acts 13. 39.* which yee could not be justified by the Law of *Moses*, by him *Rom. 3. 20* (that is Christ) *every one that believeth is justified.* *Rom. 10. 6.* By the worke of the Law shall no man be justified in his (that is) Gods sight, saith *Rom. 3. 24.* the Apostle. If it be of works it is no more of grace, wee are justified freely through the redemption that is in Christ *Iesus.* *Christ Iesus is made unto us, Righteousnesse, Sanctification, and Redemption;* *1 Cor. 1. 30.*

Joh. 1. 17

The Law (saith the Apostle) *came by Moses, but grace and truth by Jesus Christ.*

If any Law, and the marke of any Law of *Moses* might sanctifie or justifie before God, then the Leviticall or Ceremoniall Law and the workes thereof might have done that, as the Offerings, Sacrifices, shedding of Bloud, Purifyings, Clesing, and Washing, Sprinklings and the like; which all figured Christ and his performances. But the Apostle saith, that all these were nothing to purifie and sanctifie men before God, but onely outwardly touching the flesh, in the sight and estimation of men, as *Heb. 9. 13.* for saith the Apostle, *It is impossible the Bloud of Bulls and Goats should take away sinne, and againe, in burnt Offerings, sin Offerings thou hadst no pleasure therein said I (that is Christ.) Loe I come to do thy will O God.* Man is not justified, sanctified or purified before God by any of mans workes of the Law of *Moses*, no, God hath no pleasure in them, but onely in his Christ, and his workes. And yet God was pleased his Law and Commandements should remaine to corrupt man, even that, that *Moses* Law the more cleare exposition of the Law of nature should be added, because of transgression (as the Apostle saith) *to shew sinne more cleerly to man, and the righteousness of God in condemning.*

Heb. 10. 4

Heb. 10. 6, 7

Gal. 3. 19

The transgressions of his Law, first and last, and to abate and shake the current of corruption in the reprobate to the more safety of his Elect among them, as Wolves to them, and for the mortifying of the deeds of the Flesh in the Elect by power of the spirit in them. And though the Law of *Moses*, was added, because of transgression, servient to civilize and moralize by the reprobate and the Elect, by the common corrupt Light, Reason, Knowledge, and Understanding; there is remaining to them both in their corrupt nature, whereby they also do many things (though sayling and corruptly) and that according to that Law good in the estimation of men, yet there is great difference betwixt these corrupted workes and doings of the Law of *Moses* wrought by the onely Power, Light and Reason of Nature, so remaining in man, and the workes, and fruits of the spirit of Christ in the Elect of God, which have received the spirit of adoption whereof (by grace) they are made the instruments of the spirit, the branches of the Vine to beare forth the fruit, of the spirit, as Love, Joy, Peace, Gentlenesse, Long-suffering, Goodnesse, Faithfulness, Temperance, and such like commanded in the Spirituall Law of God.

For the corrupt Power, Light & Reason of Nature bringeth forth love fained more or lesse, Love to Friends to those that Love them. *But the Spirit of Christ bringeth love without dissimulation, love to enemies,* The corrupt light of nature brings forth faith, that is, such as drinke love from God, but not in Christ; *But the spirit of Christ bringeth forth faith unfained, faith in God, and in love of Christ,* For mans power of believing can go no further then Adams in innocency, know God but no other.

Mat. 5. 10

Rom. 12. 9

Joh. 14. 1

1 Tim. 1. 5

Eph. 14. 1

Therefore Christ said, *you believe in God, believe also in mee,* Certainly man hath corrupted power left him in his corrupt nature, That hee can weakly and corruptly know the righteous Law and Commandement of God : (for that the Apostle saith) *what so ever is to be known of God, is manifest in them : for God hath shewed it unto them,* yea the Apostle saith, *they know the Law of God, how that they which commit such things are worthy of death.*

Rom. 1. 19

And man hath not onely power left by nature, to know the just Law, though weakly, but also to believe God, in the same ; That, hee that doth it shall live, and he that doth it not shall die, yea also hee hath reason, (though corrupt) to discern, to judge, to pray, to obey, to repent, & to endeavour the same, though all these weakly and corruptly. Which of these powers of nature and duties of the Law did not *Caine, Ismael, Esau, Pharo, Saul, Ahab, Baalam, Balach and Judas,* doe, exercise and use the Scribes and Parisees, Heathens and Publicans did, and doe the same, yea, *the Devils themselves confesse God and his Christ. They believe and tremble, they pray Christ for many things,* this power of theirs corrupted nature remaineth to them all the power of mans nature, corrupted remaineth to him. And naturall man doth not (of his power left,) these things onely outwardly, but also inwardly and according to his corrupt heart, termed conscience, and therefore counteth it righteousness, yea in some through morall helpes of Examples, Education, Teaching and Industry is exceeding Righteousnesse, in the Estimation of men, as *Paul* accounted those of himselfe, advantageous righteousness, righteousness that would doe him much good with God, but (Christ manifesting himselfe unto him) hee then thought, counted, and judged them all to be losse and dunge for Christs sake, for the excellent Knowledge of Christ, for to enjoy Christ. And desired to be found in Christ not having his own righteousness which is of the Law, but that which is through the Faith of Christ, even the righteousness which

1 Tim. 2. 19

Mat. 8. 31

Phil. 3. 7, 8, 9

which is of God, through Faith, because that which is Christs imputed and accounted to man of grace, is onely in estimation with God, and nothing of mans own, though never so seemly, according to the Law and Commandement, as his Faith and obedience, repentance and all righteousness thereof.

Mat. 5. 16,

Object. Christ commandeth, *Let your light so shine before men; that they seeing your good workes may glorifie your Father which is in Heaven.* Christ calleth their workes good workes that he exhorteth them to doe; yea, shining good workes before men, such as whereby the Father in Heaven is, or may be glorified, as may bring glory before men to God, surely Gods glory is in estimation with God as good, and so those are good workes that cause, and bring Gods glory, even in Gods respect.

1 Cor. 4.

Answer. Christ as God hath authority to exhort and command men what hee pleaseth, in his corrupted state to do the righteous workes of the Law and Commandement; God lost not of his Power by mans sinne, though man lost of his own power, that God had indowed him withall in his Creation by his sinning. And man corrupted, is still under the command, and Law of God (as hee is naturall) and hath corrupt knowledge of the same, and the righteousness thereof, and corrupt power left him to endeavour. or doe the worke of the Law and Command, (yet, his knowledge and power, being wholly corrupted & leavened in every part by sinne) for the Apostle saith, *A little leaven, leaveneth the whole lump,* all mans endeavours and woe, therefore must needs be corrupted and leavened and so not good, and righteous in the sight and estimation of good, though never so seemly good in the sight and estimation of men. God doth not approve of the same as good to his honour and glory; being leavened with corruption and sinne, which is loathsome and pollution to his Purennes. Yet these workes may be good and to Gods glory in the corrupt sight & estimation of men; And that which Christ exhorteth unto, is the good and righteous worke to Gods glory, in the estimation of men. Man doth not the worke that glorifieth God, in Gods owne estimation, nor can doe that; Yet those which are Christs Elected of God, doe the righteous and good workes of the Commandement in Christ, and the same done of Christ is (of grace) is imputed and accounted to them, whereby God hath great glory, yea and is held forth in them, and by them, as hee pleaseth, to make them the instruments of his Spirit then to elect to Gods glory.

Usefull Meditations and Resolutions.

THe Apostle saith, *Christ is all in all*, Col. 3. 11. I take it the meaning is, all goodnesse, righteousness, holinesse to God, all that pleaseth and is in acceptance to God for man; And Christ is, in all that are good, righteous, holy, pleasing and acceptable to God, *through him, do yee not know that except Christ Jesus be in you, yee are reprobates?* saith the Apostle. And it is only in Christ, in them, that they are good, righteous, holy, pleasing, and accepted with God, it is Christ and that which is Christs, which is only in respect and esteem with God, and nothing of our own, as David saith, *my goodnes or weldoing extendeth not to thee, O Lord, or is nothing unto thee, but to the Saints that are upon the Earth*, Pl. 16. 2, 3. To this agreeth that of the Apostle, *Christ Jesus is made unto us Wisdome, and Righteousnesse, and Sanctification and Redemption*. 2 Cor. 13. 5. Psal. 16. 3. 1 Cor. 1. 30.

And some object, nothing of mans own, his own faith and prayers in his own prayse please God, nor is acceptable to God; Then wherefore should or do men pray to God, or give thanks to God all in vaine?

Ans. 1. That that hath authority hath commanded, that is enough Christ, though all be not worth Gods looking on, which is done.

2. The Heathens and Publicans, the Scribes, Pharises, yea the Devils did the same upon slavish feare, and other respects. If thou do not, thou shewest thy self worse then those.

3. For morality and example to men, *Though my goodnesse extendeth not to thee, O Lord*, saith David, yet it doth extend to the Saints upon Earth. Psal. 16. 2:3

4. Because Christ the Vine maketh the Elect of God, & is known to beare such grapes, The instruments of his Spirit, to hold forth such fruits as are pleasing and acceptable to God, though man cannot of himself please God with such of his own.

The Apostle saith, *The promise was made not to the seede as of man, but to the seed as of one, Which is Christ*, Gal. 3. 16. agreeing to that word of promise, *The seede of the Woman shall bruiſe the Serpents head*, Gen. 3. And Christ did believe the promise.

From hence I take it, followeth that the Covenant of grace, and promise was made onely to Christ, in whom all the Elect of God were as all mankind was in Adam by naturall Creation; And the promise was to the Elect as they are in Christ, one with Christ,

Members of Christ. Therefore the Elect in Christ are not to challenge the promise of grace made to themselves, but from Christ made to Christ, and only made to them, as they are in Christ, *in that I live* (saith the Apostle) *I live by the faith in the Sonne of God*, Gal. 2. 20. It is Christs faith that Paul lived by. It is a common publique confession. Our best occasions are great abominations, and I take it, this is intended of our Believing, Praying, Obeying, Thanksgiving, Repenting, and the like.

If these be great abominations to God, they cannot pacifie nor please God, neither sanctifie us to God. Yet Believing, Praying, Obeying, Thanksgiving, Repenting being of the spirit of Christ. The fruits of the spirit are acceptable of God, *God is well pleased in his Son Christ, and in him only pleased, Christ maketh request for his saints according to the will of God*. Some say, Faith is a condition of mans part to be performed of man in Gods Covenant of grace, for the obtaining and injoying the promise and grace; And before man hath performed the condition of Faith, and believing he hath neither interest in the promise nor grace, nor can have, for the promise of grace is upon mans performance of Faith, as they say.

But I take it, if this were so, then Faith is, or was neither a grace of God to man, nor of grace, nor the gift of God to man of grace, but of nature, which is contrary to the Scripture. It is not of our selves saith the Apostle, *it is the gift of God*. Eph. 2. 8. *Faith is given by the spirit*, 1 Cor. 12. 9. *Faith is the fruit of the spirit*, Gal. 5. 22. I say if of gift, then of grace, if of grace and the spirit to man; then grace and that spirit is to the man before Faith, the gift, the Fruit, the Tree is alwayes before the Fruit. *Jesus is the Author and Finissher of our Faith we have Jesus must keepe us to worke the Faith before the Faith wrought in us*.

Sol. The gift of Faith, which is of grace given, is the hinderance and manifestation of the grace of Christ, and Faith is the first light of salvation by the spirit is manifested. Some say, as when *Lazarus* was quickned to his naturall Life againe by Jesus, and raised out of his grave, hee walked; So when a man is quickened and raised up spiritually by Christ he is made able to walk in the wayes and commandements of God to do the works of godlinesse, righteousness and holinesse.

But I take it the similitude holdeth only thus, *Lazarus* was dead naturally before men, and was quickned and raised up miraculously by Christ before men. So the Elect before they were loved and elected

Rom. 8. 27

Heb. 12. 1

electd in Christ out of the company of the children of wrath before God, were dead in trespasses and sins before God, and after they were electd in Christ of God to be holy and without blame before him in love. They were quickned together, and raised up together in Christ Jesus before God, as *Ephes. 2. 1, 5, 6. And they walked in Christ, in all godlinesse, righteousness and holinesse, before God;* But herein the similitude holdeth not that as *Lazarus* was quickned and raised up by Christ to naturall Life, and naturall action, and seated in himself by the power of nature left to man though weakned by the transgression. So Christ quickneth and raiseth up his Elect to spirituall Life, and the power and action of spirituall Life inherent, and seated in themselves in the naturall man, either in soule or body, as Life of godlinesse, righteousness and holinesse, were inherent, and seated in *Adam* before his innocency, or as naturall Life, Powers and Actions, (though corrupt and weak) are still inherent, and seated naturally in man, and other creatures. For though the Elect of God be quickned and raised up to Life, yet this is onely in Christ, as *Eph. 2. 5. 6. God hath quickned us together in Christ : Hee hath raised us up together, and made us sit together in heavenly places in Christ Jesus.* So the Apostle, yet it is not *I that now live, but Christ liveth in me, and in that, that I now live in the flesh, I live by the Faith of the Sonne of God, and so againe (saith the Apostle) yee are dead, and your Life is hid with Christ. Col. 3. 3.* The Elect are still dead in themselves, onely alive in Christ, hidden in Christ, till *corruptible hath put on incorruptible, and mortall hath put on immortality,* then is brought forth the saying that is written, *Death is swallowed up in Victory.* In Christ wee live, wee move and have our being, meaning of spirituall Life, *Acts 14. 28.* our spirituall Life, Power, Motion, Action or being, is inherent and seated onely in Christ, not in our selves, and is ours onely by gift, imputation, and of grace by our union with Christ.

Gal. 2. 20

The Scriptures saith, that God did elect Paul in Christ before the Foundations of the World, to be holy and without blame before him in love. Therefore Christ was with God before the World, and Paul was with God before the World; And so the company of the children of wrath were with God before the World, out of which Paul was electd and chosen to be loved, holy and without blame before God, that is, to be adopted one of Gods holy and blamelesse children through Christ. Certainly after Paul was electd in Christ before the world to be holy and without blame before God, and

Eph. 1. 4

Eph. 1. 5.

adopted one of Gods children through Christ, *Paul* did not become the child of wrath againe, by sinning, nor was unholy and blamelesse before God, after hee was elected of God in Christ to be holy and without blame before God in love, and adopted one of Gods children, but was still holy and without blame before God in Love, although in the flesh he sinned, he was still the child of God, *The Foundation of God is sure, The gifts and calling of God are without repentance.* If *Paul* should have become the child of wrath before God by sinning, after he was elected and adopted Gods child through Christ, hee must have been often the child of wrath and the child of God, and often none of the children of God, and after elected and adopted which hath no testimony; And if *Paul* was foreknowne of God, and was so predestinate that he had the gift and calling of God before the World, that he was actually elected and adopted with God, and was ever after loved of God in Christ, and holy and without blame before God. No doubt but *Paul* was also justified and glorified, in which, and through Christ before God and with God, before the world unto whom all is present, although in respect of the creature, and to the creature the same appeare, and is manifested in appointed and fulnesse of time. So the Apostle saith, *hee hath quickned and hath raised us up, and made us sit together in heavenly places in Christ Jesus*; He doth not say he will quicken and will raise againe. But saith those that he knew before he also hath quickned, and hath raised up and predestinated to be made like to the Image of his Sone. And whom hee predestinated them also hee called, and whom he called those also hee justified, and whom hee justified them also hee glorified; he doth not say, that those which God knew before the World, and predestinated before the World, he would call, and justifie and glorifie afterward, but he saith, *those that he knew before predestinate, those also hee Called, Justified, and Glorified in present.*

From this notion we may conclude that the World, *Adam*, *Eve*, Elect, and reprobate were with God in Gods Sight before the World was, and Christ in manifestation of the creature and before *Adam* produced of the dust, and *Eve* of the rib in manifestation to the creature.

Christ saith, *That which is of the flesh is flesh, and that which is of the spirit is spirit*; And *Paul* saith of himselfe, *I am carnall, sold under sinne*, And againe, *in me, that is, in my selfe, dwelleth no good thing*

1 Tim. 2.19
Rom. 11.

Eph. 2.5.

Rom. 29.30

Joh. 3.6
Rom. 7.14

thing, And the Prophet *Esay* saith of himselfe, and others like *Iſa. 64. 6* himselfe, *All our righteousness is as filthy ragges.* Therefore *Pauls,* and *Iſayes,* and such mens Faith, Love, Obedience, Justice, Repentance and the like, is carnall, corrupted and filthy, and whose not? And therefore might truly say, wee are altogether corrupt, That which is of the Spirit of Christ is Christs, not mans, as Spirituall Faith, Love, Obedience, Righteousnesse, Repentance, all Fruits of the Spirit; They are mans onely as man by grace is made the branch of the Vine Christ. The instrument of the Spirit to beare and hold forth the Grapes and Fruits of the Spirit in manifestation; and as they are imputed and accounted of grace to man.

Give unto Caesar that Which is Caesars, and to God that Which is Gods, Let us not rob God of his own.

Some say that although mans Prayers, and Prayſes be corrupted and Levened with sin, yet by the grace of Christ they are made good, pleasing and acceptable to God.

Sol. But I take it, *(Christ covereth sin (as David saith) Blessed is the man, whose iniquities are forgiven, and whose sin is covered, And* *Pſa. 32. 1, 2.* *Christ came to take away sinne as the Apostle saith, Christ appeared that he might take away our sinnes, and loſe the Workes of the Divell.* *1. Joh. 3. 5. 8* And grace and mercy paſſeth by offences, but Christ and grace doth not make evill good, as hee doth not call evill good, nor doth make sin righteousnesse, the sin of the flesh being taken away, covered, and paſſed by in the prayers of the Elect of God. *The Rom. 8. 27* Prayer of the Spirit which alwayes maketh request according to the Will of God, That is good, pleasing and acceptable to God.

Snares of Popery Discovered.

BECAUSE the Apostle saith, *Wee shall or may all appeare before the* *2 Cor. 5. 10* *Judgement Seat of Christ, that every man may receive the things which are done in the body, according to that he hath done, Whether it be good or evill.*

And againe the Apostle in the Person of Christ speaketh, *I come* *Rev. 22. 12* *ſhortly and my reward is with me, to give every man, according as his worke ſhall be.*

And againe, *the unjust man is abomination to the Lord, and ſhall* *Pro. 29. 27* *not inherit the Kingdome of Heaven.* *1 Cor. 6. 9*

And againe, every one of us (saith the Apostle) *ſhall give account* *Rom. 14. 12* *of himſelfe to God.*

First, from these and like places of Scripture some say that Believers, as Unbelievers shall all appear before the judgement Seat:

Secondly, shall give account of all done in the body, and by word or deed, whether the same be good or evil.

Thirdly, that the elected Believers have done, and do in the body (that is) whilst they are in the Body, evil, in word and deed, as also good, and that Unbelievers and Reprobates do evil and good also.

Fourthly, that Believers and Unbelievers elect and reprobate, shall receive a reward proportionable to that they have done in the Body, *whether good or evil.*

Fifthly, that they which have been unjust in the Body in this Life (that is) have done evil, although they be Believers are all abomination to the Lord, and shall not inherit the Kingdome of Heaven.

Sixtly, That *Christs* undertaking and performance for the elect, was to pay the debt, for the generall sin of *Adam*, onely for the which fault (as the Apostle saith) *came on all men to condemnation*, And for the rest in this Life, To give the grace of power to the elect to fulfill the Law, and do the commandement (as man is obliged thereto by the Law of God) for the justification and salvation, at their own will and choise upon paine of receiving a just reward of God at the day of account for their failing.

Seventhly, to make good their collection, from these Scriptures in the Letter, because the Apostle of *Christ* saith, in earnest of himselfe and all Believers, *In many things we sin all, and all the evil which I would not, that I do (meaning in the body.)* And againe, *by the works of the Law shall no flesh be justified, by no works done in the body.* And againe, *the Law maketh nothing perfect*, meaning holy and righteous in the sight of God. And again, *If perfection had been by the Law what need had there been of Christ?* saith the Apostle; And so, because from hence with the other forecited Scriptures, It must necessarily follow that no man, neither Believers nor Unbelievers shall be justified, saved and inherit the Kingdome of Heaven.

Therefore they adde that God hath his Book, wherein he hath the number of all the sins and good deeds of men (as *Job* speaks) *Thou hast numbred my steps, and dost not delay my sins*, And God hath the Ballance of his Sanctuary, wherein he shall weigh the sins of men (as he commanded the Prophet) *to cut off the numberlesse haire of his head (signifying the sinnes of the People) and weigh them in the Ballance*; And God charged *Moses*, that he should do justly in judgement

Rom. 5. 18

Jam. 3. 2

Rom. 7. 15

Rom. 3. 20

Heb. 7. 19.

Heb. 7. 11

Job 14. 16.

Ezek. 5. 1.

ment, according to line, weight, and measure, which (no doubt) he doth, Lev. 19. 35: and will ever doe himself. And God cried, woe, to the Scribes and Pharises for omitting the weighty matters of the Law, whereby it appeareth that God weigheth and will weigh the workes of his Law, done by men. And as God shall finde at the time of his judgement, the sinnes of men (Believers or Unbelievers) to be in his arithmetically account, more, or lesse then his righteous and good deeds, and in his geometrical account, as he shall find his good deeds weighty, or lighter then his evill done in the body, so he shall give to every man as his worke shall be, every man shall receive according to that he hath done in the body. whether it be good or evill. Mat. 23. 23

Yet (say they) It is the Justice of God (which is alwayes mixt with mercy) That to the man whose good deeds overcome his bad, the good reward should be given unto him, and that hee should receive the same which the Apostle proveth in plaine words (say they) *To him that overcometh will I give to eat of the Tree of Life, which is in the midst of the Paradise of God. See more, Rev. 2. 17. and 3. 21. And therefore (say they) the Apostle adviseth Believers to provide that they may overcome, when they are judged, and to overcome evill with that goodnesse; And this (say they) is according to the proportion of Justice shewed of God to men, and practized of the wisest, To give the Crown and reward according to the greater voyce. And likewise that the reward of evill should be given accordingly unto him, whose evill deeds overcome his good in Gods said account.* Rev. 2: 7

And yet further they adde, because the Apostle saith, the unjust shall not inherit the Kingdome of Heaven, That the man which overcometh in the number and weight of his good deeds, because the works of every man followeth (as the Apostle saith) his works follow him; They and their workes must (before they shall inherit Heaven) go through Purgatory; The evill of the workes must be burnt, and themselves purged with the fire of purgatory (which they confirmed by the words of the Apostle, *It shall be revealed by fire, The fire shall try every mans worke of what sort it is, but hee shall be safe himselfe, yet as it were by fire.* Rom. 3. 4
Rom. 12. 21
Rev. 14 13
1 Cor. 3. 13. 15

And they adde further, that whereas some of the sinnes of Believers are not unto death, called venial sinnes, which are to be prayed, and offer pardon for, upon repentance, and for repentance thereof (as the Apostle saith) *there is a sin which is not unto death, for which let him aske, and God shall give him Life for the sinnes which* 1 Joh. 5. 16
are

are not unto death ; And there is a sinne unto death (called mortall sinne) I say not that thou shouldst pray for it, for pardon or repentance ; All unrighteousness is sin, but there is a sin not unto death, They are, For the veniall sins, sins not unto death of Believers, which they or other have prayed for, and repented of, Life is given already, as purged, those sinnes are done away and come not to account, of number and weight. But onely the mortall sinnes, and the veniall sinnes of Believers unprayed for and unrepented of.

But I take it such as these erre not, knowing the Scriptures, unto whom the Gospell is hid.

For although all shall appeare before the judgement Seat, give account, and receive according to their workes done in the body, good or evill, yet all shall not appeare alike, give account alike, &c.

1 Joh. 2. 2.

1 Joh. 2. 1. 2

Rom. 9. 21

Collof. 3. 4

Pro. 28. 1.

Eph. 3. 12

1 Joh. 2. 1. 2

Rom 8. 33

Rev. 3. 17.

Isa. 53. 6

Collof. 2. 14

Esa. 53. 11

The Gospell is, that believers shall appeare, by, and with their advocate Jesus Christ the righteous, we have an Advocate with the Father Jesus Christ the righteous, and he is the propitiation for our sins, The Believers shall appeare as vessells of honour. The Believers shall appeare in glory, when Christ shall appeare, wee shall also appeare in glory.

Believer's shall appeare with boldnesse, as Lyons, The righteous shall be bold as Lyons.

Christ is their Judge and Advocate, and Mediator for their sinnes, as he was the Sacrifice and Sacrifices. None shall lay any thing to their charge, for it is Christ their Judge, that justifieth them.

But Unbelievers and Reprobates shall appeare naked, clothed with nothing but the Fig Leaves, or the unavailable workes of the Law, by themselves, without any advocate to plead for them, or maketheir peace, As vessells of dishonour with shame and reproofe. In feare and trembling having sinne, the Law, the Divell, death and Hell all against them, laying those which they have done in the body to their charge.

So Believers shall give account by their undertaker their advocate Jesus Christ the righteous, which is the propitiation for their sinnes. upon Whom God hath laid all their iniquities, and which hath taken their infirmities upon him, which hath put out the hand Writing of Ordinances that was against them, he even tooke it out of the way and fastened it upon his Crosse, of whose Soule God did see the travell and was satisfied with it for their sins, of his Elect to their justification, for he shall beare their iniquities, saith the Prophet.

Which

When the undertaker of debt, for any man, hath paid the debt wholly, and the creditor is satisfied, and the Bond taken out, the undertaker shall readily (being present) account for all, the debtor it is discharged and satisfied, and nothing is to be laid to the charge of Gods Elect, Christ is the Account and the Accounter for Believers.

But infidels and reprobates must and shall account for all their sins, themselves.

And so Believers and Unbelievers shall receive according to that which they have done in the body, whether it be good or evil. But it ought to be understood not as it is good or evil before men, in the estimation of men, that they have done ; But as it is good, or evil before God in Gods estimation.

Now as before God in Gods estimation, all that reprobates and unbelievers speak and do, in the body, is evil ; however the same or any thereof, be good, in the estimation of men. So before God that the Elect believers do in the body is not evil before God, although in the sight and estimation of men, much or all, be evil: For, the Apostle saith, *And they were elected of God in Christ before the Foundation of the World, to be holy and without blame before God, in love.* And no doubt but that which God elected them unto, they after their election, we are, and ever shall be before him, holy and without blame before him in all their doings in the body, however their doings are in the sight and estimation of men. The Foundation of God remaineth sure, and hath this Scale, *The Lord knoweth who are his* (saith the Apostle) upon the esteem of Gods election. Eph. 1. 4.

So then it must needs follow (all the doing in the body of the Elect Believers being good, holy, and without blame before God in love) That the elect Believers shall receive a good reward of God according to that they have done in the body before God. 2 Tim. 2. 19

Again, the sin before God of all believers doings is taken away by Christ, the undertaker to beare, pay and do all for them to the justification and salvation (as the Apostle saith) *Christ appeared that he might take away our sinnes, as the Father had laid their iniquities, all, upon him.* And God looketh not upon Believers, and their doings in the body, as they appeare unto men, But he looketh upon them as they are elected in Christ, as they appeare in Christ, holy and without blame before him, in love. 1 Joh. 3. 8
Isa. 53. 6

Neither is the Gospell of Jesus Christ, That Christs undertakings and performances for the Elect, was to pay the debt for the generall sin of *Adam* only, that came over all men to condemnation. And for the rest only to give the Elect, the grace of power to fulfill the Law, and doe the Commandement, as man is obliged thereto by the Law of God for their justification and sanctification, at their own will and choise upon paine of receiving a just reward of God at the day of account for their failing. But the Gospell of Jesus Christ is more, and better to the elect of God, for the Gospell is, *That Jesus Christ died for our sins, and rose againe for our justification*; That he died for the sins of the elect done in the body also. If any man (meaning of the elect) for whom onely Christ died, that is, If any man do (in the body) sin, *we have an Advocate with the Father Jesus Christ the righteous, and he is the propitiation for our sinnes done in the body, of our selves, not only for the generall sin of Adam, but also for our own done of us.*

Neither is the Gospell of Jesus Christ, That the undertaking and performance of Christ for the elect, is to give them the grace of power to fulfill the Law, and do the Commandement for their justification and salvation (as is aforesaid) For then the Prophet *Isay* would not have said, *All our righteousnesses are as filthy ragges, and David, and Paul* would not have said, *There is none that doeth good, no not one,* and *Paul* would not have said, in mee that is, my flesh, *dwelleth no good thing,* and I find no meanes to perform that which is good before God; And again, *By the workes of the Law shall no flesh be justified in Gods sight,* And *Paul* would not have desired that he might not be found in Christ, having his own righteousness, which is of the Law. No, Christ did not give his elect, the grace of power to do the workes of the Law, and Commandement of God for their justification before God; For then *Paul* doing of the workes of the Law would have done him some good for his justification, he would not have accounted them drosse and dung.

Yea, the Gospell is, that Christ the undertaker is to do all things himselfe for his elect, for their justification before God, and for their salvation, and of grace to impute his righteous doings for them, unto them, for their righteousness before God, and of grace to make them his instruments of his holy Spirit, to beare and bring forth the fruits thereof, as he pleaseth, as the branch is made the

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1 Cor. 15. 3.

1 Joh. 2. 1. 2

Isa. 64. 6

Psal. 14. 3

Rom. 3. 10,

31, 12.

Rom. 7. 18

Rom. 3. 10

Gal. 2. 16

Psal. 3. 9.

instrument of the Vine, to bring forth grapes of the Vine, sweet and good unto men ; *I am the Vine* (saith Christ) *you are the Branches* Joh. 15. 4, 5 *but have no power of your selves to do any thing, to bring forth any Grapes, any good fruit, without me, you can do nothing.*

And it is Christ the undertaker for the elect, which by his righteousness and righteous performances, and in the behalfe of the elect overcometh in number, measure and weight the sins of the Elect for them : unto which the Apostle alludeth, where he saith, *If sinne abounded, grace abounded much more*, the righteous performances of Christ imputed of grace to the elect believers abound much more in number, measure and weight then the sins of the Elect, whereby they overcome : therefore the Apostle saith, *Thanks be unto God, which hath given us victory through our Lord Jesus Christ.* Rom. 5. 20 1 Cor. 15. 57

And Christ the undertaker hath gone through all the purgatory for the Elect, with all their unrighteousnesse laid upon him by the Father of mercies, wherein he indured the buffetting of Fists, The spitting on his Face, The scourging with Roddes, The rayling and revyling of tongues, The peircing of nayles, The bitternes of Gall, The sweating of water and blood, The peircing of the spear, yea, in his humane sense, The desertion of God, The fire and fury of Gods wrath for sin, The terror of death, The descention into hell ; And all for the burning and consuming of the sins of his elect, for the purging by his blood, That they themselves might have an entrance made into Heaven, into which it is sure there entereth no uncleane thing. *The blood of Jesus Christ is the purgation of all the sins of the elect, There is no purgatories of sin after this Life* 1 Joh. 17. *They are then blessed in Christ for ever, see Psal. 32. 1. 2.* The blood of man in purgatory cannot purge sin. Isa 53. 6.

And whereas they collect from the words of the Apostle (which saith) *There is a sin not unto death, and there is sin unto death, and so forth.* That both the sin not unto death, and the sin unto death are the sins of the Elect Believers ; They utterly mistake the meaning of the Apostle, for all sin, which is sin before God is manifested in the Scriptures to be sin unto death ; *The soule that sinneth shall die* (saith the Prophet) *The reward of sin is death* (saith the Apostle) But it is made cleer before that the elect after they were elected in Christ the holy and without blame before God in love, which they cannot be if God seeth sin in them, if they had the fulnes of sin in them 1 Joh. 9. 16. 17 Ezech. 18. 4 Rom. 6. 23

1 Joh. 3. 4. 5

them, before God still, which is alwayes loathsome, blamefull and abhominable to God ; The sin that is not unto death is the sin of the elect, the transgression of the Law before men, in the estimation of men, whose sin (before God) Christ hath taken away. And the sin unto death is the sin of reprobates and unbelievers, whose sin is all unto death, and alwayes sin before God.

Of the Law.

THe Law of God to man, was for mans performance of righteousness upon eternall penalty before God, (The failing whereof foreknown) Christ undertooke to performe the Law of Christ to man, is for performance of righteousness before men upon temporall penalty.

Of the Law remaining, and the Law ended in Christ to the Elect.

Rom. 10. 4

Because the Apostle of Christ saith (*Christ is the end of the Law for righteousness unto every man that believeth*) and that he againe saith touching Believers, *ye are no more under the Law, but under grace.*

Rom 6. 14

Some collect from thence, that the Law of God called the Law of nature, and of workes given manifested to *Adam* in Paradiſe in the time of his innocency and power, and the same Law expounded and manifested by *Moses* to the Church, or people of God, the *Israelites* in Mount *Sinay* called the Morall Law, and also the Leviticall and ceremoniall Law ; And all Law of God for righteousness is ended in Christ to believers, no Law for righteousness requiring performance by the Elect, hath any thing to do with them, nor they with the Law.

And some say that these words of the Apostle do not hold forth, *That Christ is the end of the Morall Law for righteousness before God to Believers* ; Believers are still under the command, power and obligation of the Morall Law for righteousness before God (that is) to do the workes of righteousness before God, that onely the penalty and condemnation of the Morall Law, for omission of doing the righteous workes of the Law, and for their doings of unrighteousnes and sin against and contrary to the Morall Law, is ended and

and taken away by Christ. And that the ceremoniall Law the Leviticall Law, and the Judiciall given or manifested by *Moses* to the people or Church of the *Israelites*, which had the Figure and relation to Christ to come in the flesh, and his performances in the flesh, and to that notion of people onely were only ended in Christ to believers: unto which the words of the Apostle Christ is the end of the Law for righteousness, to all Believers, have the reference only, say they.

Sol. But I take it both these have defection and error. The former holding forth that all Law of God given to man for righteousness is ended in Christ, to all Believers, which is only truth thus. That all Law of God given to man for righteousness before God in Gods sight, righteousness is ended and fulfilled in Christ, for the Elect; For that was the matter of Christs undertaking for his Elect Believers, I came (saith Christ) *not to destroy the Law but to fulfill it.* Therefore he said to *John Baptist*, where he refused modestly to Baptize him, (as if hee should have said) I have undertaken to fulfill all righteousness of the Law before God for the Elect of God, it behoveth mee so to do hinder not me, therefore to do it in the least, *let me be Baptised of thee, Thou art the messenger I have sent*; And to that purpose the Apostle saith, *As by one mans disobedience many were made sinners. So by the obedience of one, shall many be made righteous, we are made righteous by Christ* (saith the Apostle) *Christ is our righteousness*, all which is meant before God. So that though there was a Law of God made to man, that charged all men upon paine to do their workes in righteousness before God, which they had power also given them to doe, but by their own fault, had lost it utterly; yet the Christ of God having undertaken to pay the transgression of the same Law, and to performe the full righteousness thereof before God for the Elect Believers, God delivered up that Law binding the Elect to righteousness before God, which now, had no power to do the same, and which his Christ had undertaken to do and had performed; For the Elect Believers before God, being therewith satisfied (as the Prophet speaketh) *yea God delivered that binding Law touching the Elect of God into the hand, power, disposition of his Christ, the Mediator.* And therefore the Apostle saith, *Christ is the end of the Law for righteousness to all believers, And that Believers are not un-*

Rom. 6.

Mat. 5. 17

Mat. 3. 15

Mal. 3. 1.

Gal. 2. 17

Isa. 53. 11

Gal. 3. 19

der the Law, but under grace. For there is no reason that when the Son hath paid the full debt, the bond shall lie still against the principall.

Yet I take it, that the Apostle did not intend in his words where he said, Christ is the end of the Law for righteousness to all Believers, That is, the end of the Law for righteousness before God, and also before men, to all Believers.

God did not intend in his first giving of Law to men, his own honour, service and duty to himselfe only, but also the mutuall service duty and good of men, one to another, as Christ plainly sheweth in his answer to the man that asked him, which was the great Commandement in the Law? Jesus said to him, *Thou shalt love the Lord thy God with all thine heart, with all thy soule and with all thy minde.* This is the first and the great Commandement. And

Mat. 22, 37, 38, the second is like unto this. *Thou shalt love thy neighbour as thy self.* On these two Commandements dependeth the whole Law, and the Prophet. And therefore Christ saith, *Let your light so shine before men,* Mat. 5. 16. Wee see God intended in his Law not onely duty to himselfe, but also to men; And that unto both upon penalty answerable and proportionable to the breach and offence of both (as the Law speaketh) *Breach for breach, Eye for Eye, and Tooth for Tooth.* And although man in his now corrupt nature can doe neither of the duties of these great Commandements of the Law righteously before God, in Gods sight, and estimation, Because the Almighty and holy God as Creator of man, Lawgiver, and Commander of all (of infinite holines and righteousness) requireth purity and perfection in the performance of the duty of both the great Commandements, which therefore, he was pleased, his Christ should undertake for his Elect, and Christ was pleased to undertake, and hath performed to the full satisfaction of God for all righteousness before God for them required of him, in mans performance of the whole Law of God, even of both the great Commandements thereof of duty towards God, and duty towards man, so farre and so much as concerned God himselfe therein, and to the discharge to his Elect of the whole penalty thereto pretaining.

But for that duty of the Law, which concerne man himself to man, so far, and so much, as it only concerneth man, for duty of both Commandements of the whole Law before men, in the sight and esti-

estimation of men, good, and righteous to be performed according to the corrupt knowledge, reason, and power left to man, Christ (by his undertakings and performance for believers) is not the end of the Law so far, and so much, but this part and purpose of the Law remaineth still for righteousness before men, in the sight and estimation of men, and the onely temporall proportionable reward and penalties thereof to believers, for the reward and penalty of Christs Law, given in grace to his Church redeemed, cannot bee eternall to them.

And that must needs be so, For otherwise in the Church of Christ upon Earth, visible to men, which is the whole company of men professing themselves to be believers, whereof, no doubt, but there are abundance of Hypocrites (I say) otherwise without Law for the righteousness before men, There would be, nor could be Religion or Worship, nor Safety, Society, or Comfort amongst men one with another (considering the many Wolves among the Sheepe, the many unknowne Hypocrites among the true Believers.)

Isa. 9. 6.
Eph. 5. 23

Againe, all bearing the name of Christians, acknowledge Christs government of his Church upon Earth, Christ to be the governour and head of his Church (as the Prophet saith) *The Government is upon his shoulders*, And the Apostle saith, *Christ is the head of his Church*. Now no government can be without a Law, no governour governeth without a Law, no doubt but Christ hath a Law whereby he governeth his Church for worship to God, safety, society and comfort thereof before men. And no doubt but this is that Law given in grace (God being satisfied by Christ for righteousness before himselfe touching his Elect Believers) which (the Apostle saith) was ordeined by Angels in the hand of a Mediatour, and which God had delivered up unto his Christ (which had satisfied him) the Mediator between God and man, the man Christ Jesus, That hee thereby might govern his Church upon Earth in righteousness before men. By this remainder of the Law for righteousness before men, hath Christ ever since his Church was upon Earth governed his Church. Instruments upon Earth (such as hee pleased) to fit for it and assigne to his kingly, priestly and propheticall Offices,

Gal. 3. 19
1 Tim. 2. 5

But *Christs* most glorious, gracious government of his Church upon

upon Earth ; First, remarked for a patterne to all his Churches in the holy Scriptures by his instruments is in his *Church of Israel*, which we may see held forth in the Bookes called *Exodus*, *Leviticus*, *Numbers* and *Deuteronomy*, &c. There we may see, *Christ* manifesting himself to his Church in the government thereof by his instrument (which he by his spirit had fitted, and was pleased) and most gloriously and graciously first settled, when his *Church* was grown into a great visibility upon Earth. For, effecting of which, First, he called *Moses* his principall prepared instrument unto him in Mount *Sinai*, appointing him, to tell and deliver unto the people the Law in his hand, as hee was the Mediator, which did so, saying to them, God spake these words and said, *I am the Lord thy God which brought thee out of the Land of Egypt, and out of the House of bondage, &c.* And who can do that this God and *Christ* the Mediator, in whose hand now the remainder of the Law was (as the Apostle speaketh) The undertaker for the Elect people of God, and the performance of all, what God did ever deliver the Elect of God out of any misery, or bring them out of spirituall, or bodily bondage, but *Iesus Christ*, which was before *Abraham* was, yea before the Foundations of the World, before God, although not in manifestation of the Law to the creatures before the fullnesse of time, *Christ* had delivered them the Elect people of God out of the spirituall bondages which they were in before God, the bondage of Sinne, the Devill, Death, Hell. And out of the bodily bondage that they were in *Egypt* ; And therefore *Moses* said to them that this *Christ* of God, the Lord the God which had delivered them out of the Land of *Egypt*, and out of the house of all bondage both spirituall and bodily, was their Lord their God that spake these words to them, which they were to heare, to obey and do before men conscionably in their hearts, in the corrupt weake and fraile power of reason, and understanding they had, as before in this Law of *Christ*, Mercy, Repentance and Forgiveness have place in the other.

And to this accordeth (that of the Apostle) *Servants be obedient to them that are your Masters, according to the flesh, with feare and trembling in singlenesse of heart as unto Christ, not with Eyeservice, as men pleasers, but as the servants of Christ doing the will of God from the heart, with good Will serving the Lord and not men.*

And

Exod. 19. 3

Gal. 3. 12.

Joh. 8. 58

Eph. 6. 5, 6, 7, 8

And know yee that whatsoever good thing a man doth, the same hee shall receive of the Lord, whether he be Bond or Free. All dissembling and hypocrisie in service before men, by the Law of Christ in the government of his Church, is cast out as worthy of penalty, and the service from the heart, of good will hath Rom 13. 2, 3. *the reward of Christ proportionable to the service ; And to this agreeth that of the same Apostle to the Church of Christ at Rome. Let every Soule be subject to the higher powers, for there is no power but of God (that is Christ) and the powers that be, are ordained of God (that is Christ) as Jesus himselfe said, All power is given unto mee, in Heaven and in Earth, And who should ordaine the powers on Earth, but hee to whom the power was given, of all in the Earth ? And further saith the Apostle, hee therefore that resisteth the power, resisteth the Ordinance of God (that is of Christ) and reapeth to himselfe judgement (meaning before the power) for (saith he) Princes are not to be feared for good workes, but for evill. Wilt thou then be without feare of the power ? doe well, then, So thou shalt have praise of the same (that is) not judgement of penalty but reward, For he is the Minister or Instrument of Christ, for thy wealth ; but if thou dost evill feare the penalty, For hee beareth not the Sword for naught ; For hee is the Minister of God (that is Christ that ordained him) to take vengeance on him that doth evill. Wherefore yee must be subject not because of wrath onely, but also for conscience sake. For, for this cause yee pay tribute: for they are Gods (that is) Christs Ministers, applying themselves for the same thing.*

So that wee may see this Law given in grace, in the hand of the Mediator the man *Christ Jesus*, the bringer of his people out of all bondage manifested to his Church of Believers the *Israelites*, with Thunder and Lightning, Smoake and Fire, and the sound of the Trumpet, to incite the people, to heare, obey, and doe the same in singleness of Heart.

And which was by *Christ* himselfe written in Tables of Stone, to shew the continuance thereof to men. And was delivered to *Moses* by *Christ* himselfe, as his principall chosen and firsted Minister and instrument, that hee (as *Christ* the Mediator did indite and guide him) might as the pen of *Christ* draw

the branches of the whole body of the Law into such particulars, and so many, as were behovable and usefull for cleernesse and easinesse of understanding, and doing thereof to weake and corrupted man. And that *Moses* should call *Aaron* and his Sons, and the seaventy of the chosen Believers of *Israel* to joyn and bee assistants to him in the Ministry thereof in the severall branches thereof, for worship to God for Safety, Society and Comfort of the people among themselves : That is the Law called the Law of *Christ*, The Law of Faith, *The new Commandment love of one another.*

Gal. 6. 2.

Rom 3. 27

Joh. 13. 34.

1 Joh. 3. 8.

2 Joh. 5.

This Law manifested then to this people by *Christ*, to bee Ministred in his Church of *Israel* by such instruments, as hee then particularly named, was after held on, in the Ministrati-on thereof, by, and in the time of *Joshua*, the believing Judges, Kings, Priests, Prophets ; Yea, and by and in the time of the Apostles of *Christ*, still to be ministred, heard and obeyed before men, in singlenesse of heart and conscious eyes as before *Christ* himselfe, of the whole Church of *Christ* upon Earth, upon proportionable temporall praise and reward to bee certainly had of the conscionable observers. And upon proportionall temporall penalty to bee certainly inflicted (unlesse there be true Repentance) upon the failing therein before men by the successive ordained powers, instruments and Ministers of *Christ*, for prayse and vengeance according ; And this Law to believers, the Apostle *Paul* most clearly holdeth forth for continuance thereof, in his Epistle to the Church of *Christ*, at *Rome*, from the beginning of the twelfth Chapter, to the end of his Epistle both for the duties therein, and Ministry thereof, but most clearly in the thirteenth Chapter. It was onely the Church of *Christ* upon Earth, that *Paul* had respect unto, and a care of, and not of those which were without the Church : Neither did *Christ* intend and give his Law in grace, but onely to those and in respect to those which the Father had chosen in him, and given to him to redeem, not to the least children of wrath.

Quest. Hath repentance of the Elect place, and power in the Law given in grace by the hand of the Mediator, the man *Christ Jesus*, to quit the transgressors thereof before men from the temporall penalty of that Law?

Ans.

Ans. Repentance which is true, and Faithfull Repentance hath place in this Law, and also power to quit the Believers which are transgressors thereof before men, as their transgression was transgression before men. This is plaine and evident by the expressions of *Moses* in many branches of this Law, indited by Christ himselfe, where Restitutions, Satisfactiones and the like are admitted to quit the offender against the Law, and respect thereof before men. And the Prophets especially, in the Prophet *Ezechiel* his 18. Chapter, And *John Baptist*, *Mat.* 3. 2. and *Christ* himselfe *Mark* 1. 15. and the Apostles all shew that Repentance hath place in this Law of Christ, and power to quit offending believers from the transgression, and the penalty of their transgression before men.

But this true and faithfull Repentance must alwayes have these foure adjuncts, godly sorrow for the Fault, confessing amendement of Life, and restitution with satisfaction to men before men. Therefore the Apostle saith, *godly sorrow causeth* 2 Cor. 10.
Repentance unto salvation or safety; and the Apostle saith, *confesse your faults one to another*; Mat. 3. 8
 And *John Baptist* preaching Repentance, saith, *amend your lives*; Luke 3.
 And the Law of Christ was at large for restitution to the acquitting of the Theefe, or like offenders. Exod. 22. 3. 5.
 And *Zacheus* when hee believed in Christ presently tendered 6. 12.
restitution to all hee had taken any thing from wrongfully; Luke 19. 8.
 And who can thinke there can be true repentance without sorrow and grieve for the offence, whether it bee be in word or deed fore men? who will thinke that hee repenteth that goeth on still in his sinne, and amendeth not at all? and if Repentance would quit Theeves, Deceivers, and Robbers, &c. without Satisfaction and Restitution, proud greedy Enemies, and corrupt man would thinke Robbing, Theeving, Deceiving; yea Treason, Murther, Slandering and the like a good Trade.

But the good and gracious Law of Christ is cleer, that although hee graciously admitteth of Repentance of sinnes in Believers to quit them of their sinnes before men, yet it must be not onely with godly Sorrow, Confession, and amendement of Life, but also with proportionable restitution and satisfaction to men to the uttermost of their abilities.

And to this purpose, *Augustine* a renowned Father in Christs Church said, *non dimititur peccatum nisi restituatur oblatum* (That is sinnes) not forgiven unlesse restitution be made; And againe, without satisfaction there is no salvation, which is true thus, If Christ hath not satisfied God for thy sinne, Thou canst not have salvation before God; And if thou doest not satisfie men their Trespasse, Debt and Due to thy power, Thou canst have no salvation or safety before men, Thy repentance otherwise is not good, but thou art liable to the proportionable penalty still.

And as it was a great Love, and Grace of God to his Elect to admit of, and to be pleased with his Christs performance and satisfaction for their acquittance of sinne, and for their righteousness before God, which they could no way have made, or done, and where Repentance had no place (The Law being) doe this, and Live, doe it not and Die Eternally.

So was it a great Love, and grace, yea great Mercy of Christ, to his Elect Believers to make a way for and to admit of their Repentance, for the quitting of their sinne, and for their righteousness thereby before the Mediator, the Man *Iesus Christ*, and before all men.

And upon this great grace considered, It was, that the same Father in the Church of Christ saith, Our righteousness is more in Repentance, and Forgiveness of Sinne, then in righteousness of deeds and performances.

Although our worke of the Law and Command bee no righteousness before God, yet our Worke of the command, and our Repentance of the sayling our mercy and forgiveness is righteousness before Men, This is Christs Law to Men, for the order and Government of his Church upon Earth; And this is worke enough for Gods people for righteousness before Men to the good and profit of men, although they presume not to build up unto Heaven unto God in Heaven (which is onely Christs Worke, as *David* said), *my Goodnesse and Well-doing extendeth not to thee, O Lord, but to the Saints that are upon the Earth.*

Quest. How are repenting Believers upon their repentancy unto
satisf.

Satisfaction before Men, acquitted from their sinne and transgression of the Law, and the penalty thereof before Men, when as Sorrow, Confession, Amendment and Proportionable satisfaction for the Transgression, is as much as the Law requireth in the penalty?

Ans^w. As Repentance before men hath place in the Law of Christ; So saith Forgivenessse, and Mercy before Men, place in the Law of Christ. If thy Brother Trespasse against thee, and if hee repent, forgive him, and though hee sinne against thee seaven times in a Day, and seaven times in a Day, Mat. 17. 3, 4. turne againe to thee, saying; It repenteth mee, Thou shalt forgive him.

And so saith the Law of Christ, Hee that confesseth, and forsaketh his Sinne shall have Mercy. And to whom belongeth this Forgivenessse and Mercy? certainly to the penitent Believers (as Christ saith) If hee repent forgive him, hee that confesseth, and forsaketh his Sinne shall have Mercy; yea, and CHRIST saith further, Forgive and it shall bee forgiven you, Luke 6. 37. If you doe forgive Men their Trespases, your Heavenly Father will also forgive you; And if you forgive not Men, no more Mat. 6. 14, 15. will your Heavenly Father forgive you. And againe, Judgement Jam 3. 13. mercilesse shall bee to him that sheweth no Mercy, and Mercy rejoyceth against Judgement; And if hee that sorroweth godly for his Sinne before Men, confesseth ingenuously, amendeth righteously, and bee willing to satisfie before Men, for the Trespasse before Men, hath Mercy and Forgivenessse before Men, of his Transgression before Men; Is not this a sufficient acquittance unto the repenting Believer of his sinne, and the penalty thereof before men?

And againe, the Law of Christ bindeth as much to Mercy, and Forgivenessse to the penitent before Men; As it doth to the penalty of Transgressors thereof, and to Repentance before Men.

Againe, the true penitent Offender is acquitted from the Transgression before Men, and the penalty thereof by his true Repentance, although, hee, by hard-hearted; and mercilesse Men bee holden to the extreame penalty of the Law for his Transgression, contrary to Christs Law of Mercy and

Forgivenesse, For that hee suffereth hee suffereth willingly, and rejoyceth in his Tribulation (as the Apostle speaketh) now hee that suffereth willingly, and rejoyceth in his suffering by the comforts of the holy Spirit in him, hath not the paine of him that Suffereth unwillingly, and forced to suffer for the comforts, and joy that hee hath of the Spirit of *Christ*, doth flake, quench, and take away the Sting of the paine ; That hee may say, *O Death where is thy Sting* (as the Apostle saith of such) through which comforts and joy of the Holy Ghost, many that have suffered Death in the Lord, have dyed rejoycing in the Lord, and in appearance to Men without paine ; Whereby they have manifested themselves acquitted of their transgression, and the penalty of the Law , in the paine.

And the Repentance of Believers wrought up in them by *Christ*, doth not onely acquit them of the Sinne, and the penalty of the Law before Men ; But it also testifieth to their owne Soules, and to other Men also, that they are living Branches in the Vine *Christ* *Jesus* ; For (saith *Christ*) *The Branch cannot beare Fruit of it selfe, except it abide in the Vine, No more can yee, except yee abide in mee.* No Man can repent, except hee be a living Branch abiding in *Christ*, and *Christ* in him. Hypocrites may counterfet Repentance and not repent truly.

And hee that liveth in *Christ*, and *Christ* in him, by his Spirit, hath the witnesse of his Adoption, that hee is one of Gods children through *Christ*, and so quitted of all Sinne, not onely before Men, but also (by the performance of *Jesus Christ*) of all Sinne before God. So the Apostle saith, *Wee have received the Spirit of Adoption, And the same Spirit witnesseth with our spirits, that wee are children of God* ; So that although Repentance acquitteth not of sinne before God, as it doth before Men, yet it by the Spirit of *Christ*, whereby it is wrought up in Believers witnesseth acquittance before God, to the Soules of the penitent, yea, and holdeth forth great hope and manifestation to others, that the same penitent Man is the child of God, and is quitted of his sinne before God. And even so it is of Obedience, Mercy, and Forgivenesse, wrought up by

Joh. 15. 4:

Joh. 8. 15. 16.

by the Spirit of Christ, they also witnesse, evidence and testifie the same.

Quest. The Apostle saith of Believers, *The Body is dead* Rom. 8. 10
because of Sinne, And Paul saith of himselfe, I am carnall Rom. 7. 14.
sold under Sinne, I finde no meanes to performe that which is Verse 18
good, And David saith, There is none that doth good no not one. Psal. 14.
 And the Prophet *Isay* said of himselfe, and other like himselfe, *Isa. 64. 6*
All our righteousnesses is filthinesse.

I will bee their God, and they shall bee my people, I will never forsake them, and I will put such a feare into their hearts that they shall never depart from me. Jer. 32. 40.

Can therefore Believers doe the Commandements of the Law of Christ, in singleness of Heart before Men, and before Christ, the Governour of his Church which knoweth all, as Repenting, Forgiving, Loving, Obeying, Praying, Praying, Thanksgiving, and the rest, how it is faithfully done.

Ans. By the same power they did and doe believe in singleness of Heart; They can and may Repent, Forgive, Love, Obey, Pray, Praise, and give Thankes, and the rest in singleness of Heart; But indeed corrupt, and carnall dead Men in Sinne, cannot doe these or any of these, or the like, in singleness of Heart, whose Heart is corrupt, carnall and dead in Sinne, sold under Sinne (as Paul was (as hee saith) in his best Estate. Indeed Man can Believe, Repent, Obey, Love, Pray, Praise, and give Thankes Carnally, and Fainedly by the power of corrupt nature. As the Scribes and the Pharises did, and as Christ saith, the Heathens and Publicanes doe the same, but not in singleness of heart without dissimulation.

Therefore note the command of Christ to Reprobates, is, as he is God, and commander, his command to the Elect Believers, is, as hee is Undertaker to performe all righteousness impossible to them, by his Spirit in them, promised and sent to them to performe all.

The Mediatour betweene God and Man, the Man Christ *Phil. 2. 13.*
Jesus our Saviour, Undertaker, and God that worketh in us the Will, and the Deeds, of his owne good pleasure (as the

the Apostle speaketh) doth all in us, which (the same Apostle saith) worketh all in all. It is hee that worketh in Believers, Believing, Loving, Repenting, Forgiving, Mercy, Obeying, Praying, Praising and Thanksgiving, and the rest.

In singleness of Heart and sincerity, farre otherwise, how and wherefore should hee bee said to worke in Believers, the Will and the Deede ? and to worke all in all, if it were not that hee worketh these and such like things of his owne good pleasure in them, which their owne corrupt power they have, cannot worke, and doe, in singleness of Heart, unfainedly, and without dissimulation. The Deed is *Christs* Deede of these things, according to his owne good pleasure, in Believers.

Therefore *Christ* himselfe tells his Disciples, *That hee is the Vine, and they are the Branches, and that they, without him can doe nothing.* The Grapes and Fruit that are borne of the Branches are not usually, nor properly called the Grapes of the Branches, the Fruit of the Branches, but the Grapes of the Vine, and the Fruit of the Vine, which Grape and Fruit of the Vine, are by the Spirits and power of the Vine, wrought up in the Branches, which are onely the instruments of the Vine, fitted to beare them (as *Christ* saith) *Every Branch that beareth not Fruit in Mee* (speaking to his Disciples of professing Believers.)

Believers onely are the Branches, and the Instruments of *Christ*, which hee hath fitted to beare the Fruits of True, and Good Believing, Obeying, Repenting Praying, Praising, Thanksgiving and Loving, &c. Which Fruit, which Worke, and Deed, is *Christs*, by his holy Spirit, wrought up in their Hearts ; And of grace, by *Christ* (being made and fitted the Branches and Instruments to beare the same Fruits) of grace also, hee imputeth to them, and accounteth to them the sinne, and therefore calleth them, (his Elect ones) Believers, Obeyers, Repenters, Prayers, Thanksgivers, and Lovers &c. And calleth the Fruits theirs, which are but the Branches, as if they were the Vine, whose, the Fruits are in, Truth.

And

The Apostle saith (speaking of himselfe and all Believers)
Wee know not how to pray, as wee ought, but the Spirit it selfe ma-
keth request for us. Corrupt Man, knew not to pray as hee
 ought, nor to Believe, Repent, Obey, Praise, or Love, as hee
 ought, but the Spirit sent to him of *Christ*, doth all for him.
 And this was the cause and reason why **C H R I S T** did ever
 sithe his Church was upon Earth, give his Spirit to the
 Elect of God, for whom hee had undertaken of Grace and
 Love, to doe such things of the Holy and Good Law, for
 the Government of his Church, as is commanded therein,
 to bee done before men, which hee knew themselves not
 able to doe (as hee pleased.) And therefore the true Faith,
 Peace, Obedience, Repentance, Praise, and Love are called
 Spirituall gifts, Spirituall things, Spirituall Sacrifices, and
 why so? certainly because they are the Deeds of the Spi-
 rit, the fruit of the Spirit, as so the Apostle calls them,
Gal. 5. 22. And upon this same ground, That renowned
 Father in Christs Church said, *Fac Domini quod jubes, & jube quod*
vis. O Lord, doe thou that which thou commandest, and com-
 mand what thou wilt.

Rom. 8. 26.

1 Cor. 12. 1.

1 Cor. 14. 12.

1 Cor. 9. 11.

1 Pet. 2. 5.

And let no man marvell that Christ should bee the Law-
 giver, and the Law Keeper for his Elect. The commander,
 and the doer of the Commandement for them, whereas
 the Scriptures hold forth his Grace to bee the Judge,
 and the Advocate. The Priest, and Sacrifice. *Hebrewes 2.*
17. 5, 6. 7. 3. Eph. 5. 2. 9. 26. And thus much of the
 Error of those which hold forth no Law remaining to the
 Elect.

1 Joh. 2. 42.

And I take it the Errour of those which hold forth, that
Christ is not the End of the Morall Law, and all Law
 for Righteousnesse, before God to Believers, but onely of
 the penalty and condemnation of the breaches thereof, is much
 dishonourable to *Jesus Christ*, and unrighteous to his un-
 dertakings and performances, and to the Apostle of *Christ*,
 called to set forth the truth of his Performances, and Me-
 rit, and most of all to the Great, Just, and good God, the
 Covenant-maker of Workes, upon Life and Death, with
 Mankinde in generall, and on remembrance of Mercy. The

Covenant-maker of Grace, and promise to his *Christ* for all his Elect.

For where all Mankind (having transgressed against the Covenant of Workes before God) were in the state of eternall Death, the God of Love, Mercy, and Free grace (having elected some of them in his *Christ*) with a covenant and Promise of Grace, that upon his *Christ*s fulfilling of the Law of Workes; And the paying of the whole Transgression of the Law by his Death, Passion and Blood-shedding, for them his Elect to satisfaction.

Those his Elect should have eternall Life, the condition, and promise of the covenant of Workes, as if themselves had performed the same, to the full, and should bee also freed from the penalty of Eternall Death, into which, all Mankind was fallen.

And *Christ* hath done and fulfilled the righteousnesse of the Law, and paid the full Debt of the Transgression thereof to God, by his Passion, Death, and Blood-shedding for the Elect, even to the full, so much as the Law, and covenant of Workes required, in Justice, either for righteousnesse before God, or for payment of the Transgression to full satisfaction of God, for those Elections, for ever, for past and to come.

Now then why should the Law and covenant of Workes remaine still, binding the Elect Believers to righteousness of Workes before God, which they cannot in the least doe, and for that in respect of their utter unablenesse **CHRIST** undertooke and performed all for them? And if **CHRIST** (God being so pleased) have fulfilled the whole Law both for performing the righteousness thereof before God, and payment of the transgression thereof; Why should not *Christ* bee the end of all Law Morall, and the rest for righteousness before God to Believers? as they say hee is the end, of, and for the penalty and condemnation, for the transgression thereof, to them? Seeing the full is performed of the righteousness required as the full of the Debt of transgression is paid? Will these lay such cruelty upon God, and charge God with such oppression, and wrong,

as to take his whole Debt of Christ, for the poore Elect ones (not able to pay a Farthing of that they ought him) and yet to keepe them in Bonds still, to require that Debt of them still, which was fully paid, and did acknowledge himselfe fully satisfied ? Men will abhorre that Man for an unjust oppressor ; That having a poore Man bound to pay him a great Debt, (utterly unable to pay any thing) if his Friend have paid him all the Debt to the full, will notwithstanding, keepe the poore Mans Bond, hold the poore Man bound still, and require some, or what hee lost, of the poore man still to bee paid of him, not able to pay any thing.

And how great is the dishonour, and injury unto *Christ* the Wise, Gracious and Mercifull Saviour, Undertaker, and Redeemer of his Elect Believers to charge him with regardlesse, carelesse and indiscretion to undertake to pay, and pay the whole Debt to God for the poore Elect Believers, and not to make their peace, not to take out their Bond, and have them acquitted of the Debt satisfied, but to leave them still in Bond ; The Debt still to be required of them, not able to pay the least mite thereof ? When as Christ our gracious Undertaker saith by his Apostle, *Hee hath put out the Hand-writing of Ordinances that was against us, Hee hath taken it out of the way, and fastned it upon His Crosse.*

Coloss. 2. 14

And whereas they say the penalty of Transgression is taken away by *Christ*, but the Law and Bond remaine still ; Whereby the Elect Believers are still bound to doe the Righteousnesse of the Morall Law before God. That is (I take it) ambition without Law, or Reason ; For, (as the Apostle saith) when there is no Law, there is no Sinne ; so when there is no penalty there is no Law, no penalty, no Law binding, for it is the penalty that is the Bond of the Law ; It is the penalty that maketh the binding law. No Man will take upon him to command without a power to punish the Delinquent, and Transgression of his Commandement, much lesse will the great and wise God doe so, when as his power of penalty is gone.

Rom. 5. 13

If Christ have taken away the penalty for not doing the righteousness of the Law from Believers, then *Christ* is the end of the Law, for Righteousness before God to Believers, although the Law for righteousness before Men remaine still to Believers, in the Hand of the Mediatour the Man *Iesus Christ*.

The Prophet David saith, A thousand yeares in thy Sight, are as yesterdy when it is past, and as a watch in the Night. Psal. 90. 4.

FROM hence, and other like Scriptures I collect ; That all times (howsoever the same different to Men, past, present and future, as present to God, as Eternall. And that all times (so accounted of Man diverse) are not onely present to God, but also, all Deeds and things in the World done, and being in time diverse and different before Men, in Gods Sight, and to God wee present, *ab eterno*. For, if all times past present and future in Mans account wee present to God before the World ; Then it must needs follow that all Deedes, and things done, and being in times, by Mens account, were present with God, to God, and before God *ab Eterno*, before the World. And also that the Will and Decrees of God unchangeable were Acts together, of God, before the World. And this further the said Prophet *David* confirmeth in diverse places, *As, the Lord in Heaven doth whatsoever hee pleases* (saith hee) what hee Pleaseth, and Willeth, hee doth in present. And againe, *Whatsoever the Lord pleased, that did hee in Heaven, in Earth, in the Sea, and all Deepes*, when hee pleased, hee Willed and did it in present, although not in manifestation to the creature, till appointed and fulnesse of time.

Psal. 115. 3.

Psal. 135. 6.

Acts 13. 48.

And the Apostle saith, *As many as Were Ordained to Eternall Life believed*, which sheweth that Gods Ordination was of all, and unto all things that hee pleased to bee after and before the World.

And

And also to confirme this, The Apostle *Paul* saith, Those that hee knew before, them also hee Predestinated to bee made like to the Image of his Sonne ; And whom hee Predestinate them also hee called, whom hee called them also hee Justified, whom hee Justified, them also hee Glorified, when hee did Predestinate them which hee knew before, saith the Apostle, hee then called them, justified them, and also Glorified them, in his owne Sight, before Himselfe, although not in manifestation to the Creatures untill appointed and fulnesse of Time. Which also the comfortable Words of the Apostle to the *Ephesians* confirmeth ; *Blessed be G O D, the Father of our Lord Iesus Christ, which hath blessed us with all spiritnall blessing in Heavenly things in Christ.*

Rom. 8. 29,30

Eph. 1.3,4,5,6.

As hee hath chosen us in him, before the Foundations of the World, that wee should bee Holy and without blame before him, in Love ; who hath predestinate us to bee adopted, through *Iesus Christ*, unto Himselfe, according to the good pleasure of his Will, To the praise of the glory of his Grace, wherewith hee hath made us, accepted in his Beloved.

The Apostle speaketh, all the Acts of God to bee in the time perfectly past ; not in the time imperfectly past, or to come, and that to bee done before the Foundations of the World. Hee hath blessed us, Hee hath chosen us in *Christ*. Hee hath predestinate us to bee adopted through *Christ*. Hee hath made us accepted in his Beloved, and these, hath also noted to bee before the Foundation of the World.

The Apostle (speaking of *Jacob*, and *Esa* saith) Yer the Children were borne, that is, before they were conceived by their Naturall Parents, and when they had neither done Good, nor Evil, (that is before Men) for both *Jacob* and *Esa* had done evill before God in *Adam* (as the Apostle saith) By the Offence of one the Fault came on all Men to condemnation, And *Paul* saith of himselfe, *Jacob*, and all the Elect, wee were all by Nature (that is the corruption of Nature

Rom. 9. 11.

Rom. 5. 18.

Eph. 2. 3.

by the first transgression) the children of wrath, and hatred as well as others.

Rom. 9. 13.

Malac. 1. 2.

And that (saith the *Apostle*) the purpose of God might remaine according to Election, not by Workes, but by him that calleth ; It is written, *I have loved Jacob, and hated Esau.*

God loved not *Jacob* before hee was borne, for any works, or good that God did see done of *Jacob*, but of purpose according to the good pleasure of his Will manifested in his Election, and the rest.

And God (saith hee) hated *Esau* before hee was borne (that is) left him still the child of wrath as hee was in the first Transgression.

Rom. 9. 18

To shew that hee is bound to none, *That hee hath Mercy on whom hee Will, and whom hee Will hee hardneth*, that is, leaveth him in his owne hardnesse. And all those doe shew that *Jacob*, *Esau*, *Paul* and the rest were in being before God, in Gods Sight before the World, although not in the sight of Men, in being.

Whom God manifesteth in time to bee in Christ, Loved, Elected, Aadopted, Redeemed, Called, Justified, and Glorified.

Rev. 13. 8.

Those were all before the Foundations of the World, before God, and in Gods Sight, Loved, Elected, Adopted, Ordained to Eternall Life, Called, Redeemed, Justified and Glorified through *Christ*. *The Lambe slaine from the beginning of the World, unchangably.*

Certainly those which God pleased to Love, and Elect to bee adopted his children, out of the company of the children of wrath before the World, were of the company of the children of wrath in Gods Sight before the World ; God elected them then, that hee pleased, out of that company, as *Eph. 1. 4*. Therefore that company of the children of wrath, was then in Gods Sight.

Eph. 1. 4.

The Scripture doth no where say, that God would after Elect in the time of the World, but saith, hee did then Elect in *Christ*, *Paul* and the rest before the World, to be holy and without blame [before him in Love, to bee a-

dopted

dopted through *Christ*. And all this before the Foundations of the World, although not yet to the Creature manifested.

Hence appeare the blinde Errours and false arguments of those which hold forth that there is no justification before God of, or to any Man before Faith, which is onely Gods gracious Evidence and manifestation to Man of his Election in *Christ*, and justification, and through *Christ*, and his glorious performances imputed to his Elect, and certainly acted in Gods Sight, and account before the Foundations of the World, as the Apost^{le} defineth Faith. Faith (saith hee) is the ground of things hoped for. And the evidence, or manifestation of things that are not seene.

Heb 11.1.

Againe, *Job* saith, God provideth for the Ravens, and *Christ* saith, Two Sparrowes are not sold for a Farthing, and not one of them fall to the ground without the Father (that is) the Fathers providence, yea, the haire of your Head are numbered, and *Luke* saith, They are not forgotten of God, Luke 12. 6,7.

Job.38.41.

All these and many more Scriptures shew, not onely all distinguished times by Men, but also all deeds and things from the greatest to the least done, and being in time diverse and different before Men, in Gods Sight, and to God, were all present, *ab eterno*, and known certainly. And that the Decrees of God unchangeable of all, were his acts together of all, before the World.

I know the holding forth, and meddling with Gods Foreknowledge, Eternall Will and Decree, his Predestination, Ordination, Election, and the like have been, and still is, of many, reputed and said, to bee dangerous and uselesse to men. And therefore (some have said) those of God and such like, are that Face, or Fore-parts of God, unto which God held his hand towards *Moses*, that hee should not see the same, but said that *Moses* should see onely his back parts, or hinder parts.

Exod. 33. 23.

But I take it, If God had held the same dangerous, or uselesse to men to bee preached, and held forth; Hee would not have inserted them in the holy Scriptures, inspired from
above

2 Pet. 1. 21.

above by the holy Ghost, and commanded them (the Foundation of the Gospell) *to bee preached to all Nations*, as hee did, *Mark. 16. 15.* For are not Gods Foreknowledge, Love, Election in *Christ*, Predestination, Ordination to Eternall Life, Adoption through *Christ*, justification by Grace, his good Pleasure, Eternall Will, Decree, and Acts, with and before himselfe unchangeable, the Foundation of the Gospell of *Jesus Christ*. How should any Man bee built up in *Jesus Christ*, that knoweth not the Foundation, whereon hee is built ?

And these are those back-parts, or hinder parts, of God, which are revealed of God to Man, in holy Scriptures, that God said to *Moses*, hee should see. And the Secrets of God are the Face, and foreparts of God, not revealed of God, which *Moses* might not see, nor any man pry into.

Isa. 53. 11.

God said, *by his knowledge shall my righteous servant justify many.*

Joh. 17. 3.

And Christ said, *this is eternall Life that they might know thee to be the onely true God, and Jesus Christ, whom thou hast sent.*

Isa. 5. 13.

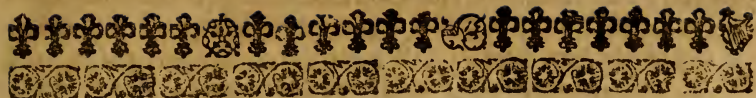
And God said, *my people are gone into captivity, or perish for want of knowledge.*

Gen. 16. 15. 18.

The Knowledge of God, and his Christ, is the evidence of justification and Eternall Life to Men. And the want of the same knowledge, is the evidence of reprobation and destruction, in the holy Scriptures account. Who then may safely stop the Fountaine of these lively Waters ? The *Philistians* were blamed for stopping *Jacobs* Well, much more are these stoppers blameable, they know not God, and his Christ, that knew him not in all his Revelations.

Quest. *How was Paul Elected in Christ, and Adopted through Christ before the World, when as Paul had then no being ?*

Ans. *Paul* was then in being before God, in Gods Sight, unto whom all things (even being in the World, and in eternity) were present then, although *Paul* was not then in being in the sight of Men.



A

Catechistical Dialogue,

Resolving

Many subtil Questions, raised and
made by the Adversary for the deceiving of
Gods Elect, to the Propagation of the
Gospel of Jesus Christ.

Quest. **W**hat is God?

Ans. God is a most pure Spirit, Invisible, Almighty, Eternal, Incomprehensible, without Beginning in Himself, yet the *Alpha* and *Omega*, the beginning and the ending of all things and names, except sin.

Q. How is God further manifested in the holy Scripture?

A. To be one in substance, three in person, Father, Son, and Holy Ghost or Spirit.

Q. How is the one God, Father, Son, and Holy Spirit?

A. He is Father as Beginner, Son as Worker, Holy Ghost, or Spirit, as Finisher and Perfecter of all.

Q. Are the Knowledge of God, his Will, his Purposes, Decrees, Predestination, Election, Ordination, and Acts, eternal with himself in his own respect?

A. Yes: they are eternal with himself in his own respect; for all that is in God, and of God, is inseparable from God: God ever knew that he knoweth, willed that he willeth, purposed that he purposeth, decreed that he decreeth, predestinated that he predestineth, ordained that he ordaineth, acted and did that he acteth and doth with and before himself, howsoever and whensoever the same things be manifested to the Creature; otherwise God could not call himself, *I am*, and again, *I am Alpha and Omega*: And again, it could not

Ps. 135 6

Rem. 4 17 be said in the Testament, That God calleth things that are not (meaning in manifestation) as if they were in manifestation : And that it is said of the Son, *Jesus Christ yesterday, and to day, and for ever.*

Heb. 13 8 Q. *Did God in his own Purpose and Decree make Man before the World, and was Man made actually, in Gods sight, before Man was made in manifestation to the Creatures?*

A. Yes, that must needs be so : for otherwise the acts which are of God should not be eternal with himself in Gods respect, but separable from God ; his Will and Decree should not be his act : and it would not have been said, that God calleth things that are not, as if they were : otherwise all things and times should not be present with God, to whom there is nothing past, nor future, as is to man.

Q. *Did God make his Covenant of Works, with Man, before the World?*

A. Yea ; Gods Will, Purpose, and Decree, is his act with himself in his own sight.

Q. *How could Man close and consent to the Covenant of Works, with God, before the World, when as Man was not created and made in manifestation to any creature?*

A. It was just and righteous that Adam did close with God in the Covenant of Works, after his creation and making in manifestation : And the wisdom and righteousness, whereby and wherein he did close with God then in the Covenant, was the same wisdom and righteousness of God which were eternal with God : Therefore wherein Adam did close with God after his Creation in the Covenant of Works, so (he being actually in Gods sight before the world) did close with God before the world in the decree and act of this Covenant made in Gods sight with man before the world.

Q. *Did God give Adam power and free-Will, in his own sight before the world, as he had when he was made in manifestation, to keep the Covenant for himself and his posterity, and live ever ; or to break the same if he would, and dye eternally, as the children of Wrath?*

A. Yes : Gods Will, Decrees and Acts are eternal with himself unalterable ; and so the same power and free-will which Adam had in manifestation given him, he had before the world in the sight of God.

Q. *Was Adam and all Mankind in him dead before the World, and become the children of Wrath for breaking the Covenant in Gods sight before the World?*

A. Yes ;

A. Yes ; that must needs be so in Gods sight : for Paul saith of himself, and the rest of Gods Elect ; God hath chosen us in Christ before the world, to be holy and without blame before him in love, &c. Eph. 1. 4
God could not have chosen Paul, and the rest of his Elect in Christ, before the world, to be his holy and blameless children adopted through Christ, but they must be then chosen out of the general company of the children of wrath (in Gods sight then) before the world ; which indeed all Mankind was then in Gods sight, before his mercy, love and free grace in choosing in his Christ whom he pleased, as they were after the Creation and Fall in appearance to the creature : And from hence it is that the Apostle saith, We were all the children of wrath, as well as others. Eph. 2. 3

Q. Was Christ the Redeemer of Mankind in Gods sight before the breach and fall of Man in manifestation, and before the world ?

A. Yes : that he was ; otherwise Paul would not have said, God hath chosen us in Christ before the world.

Q. Why did God chuse those he pleased in Christ before the world ?

A. Because it was his mercy, love, goodness, wisdom and counsel, for them he pleased of the dead children of wrath, that the Christ should undertake to perform all the Will of God, to the satisfaction of Justice, for those chosen of God in Christ fully, in present before God, and in future for manifestation to the creature, That so the Elect in Christ should have restored in Christ all lost in Adams transgression that God endowed Mankind withall before himself, or in manifestation to the creature, as life eternal in Christ, holiness and righteousness in Christ, power and honor in Christ, &c. For as the first Adam had all these in him, for all mankind in him, to have been manifested to them and in them in the fulness of time, if the first Adam had stood in his integrity : So Christ, the last Adam, hath all in himself, for all the chosen of God in him, Eternal life, holiness, righteousness, power, honor, and glory, &c. to be manifested to them and in them in the fulness of time.

And from hence the Apostle saith, God hath Elected us in Christ before the World, to be holy and without blame before him in love : And we are quickened in Christ : And we live in Christ, and we are raised up and sit together in heavenly places in Christ Jesus. Eph. 1. 4
 and 2. 5
 A. 8. 17 28
 2 Tim. 3. 12

Q. Are those which are chosen of God in Christ before the world, to be holy and without blame before him in love, ever after they were so chosen holy and without blame before God in love ? Eph. 2. 6

A. Yes, that must needs be so ; otherwise they should not be that which God did chuse them unto in Christ : otherwise Christ should fail in his undertaking to do the Will of God for the Elect in him : otherwise some things might be layd to the charge of Gods chosen, which the Apostle saith shall not be.

Rom. 8. 33

Object. Paul (being chosen of God in Christ before the world) was a persecuter of the Church of Christ after he was chosen : Was Paul holy and without blame before God then, when he was a persecuter of the Church of Christ ?

A. It was the flesh and corruption in Paul, not Paul as he was Elect in Christ : he did it in ignorance (as he said,) *It was not I (saith he) that did it, but sin that dwelleth in me :* This is the state of the best of Gods chosen ones, They sin continually in themselves, they are holy and without blame, and righteous before God in Christ ever-
15, 18, 19 more.

Q. If the Elect in Christ sin continually in themselves in their own performances, then they cannot please God in any thing they do ; none of their own performances can be good and righteous in the sight of God ?

A. No, they cannot please God by their own performances ; they are not good and righteous before God : for the Prophet *Isaiah* saith of himself, and the best men, *We are all as an unclean thing, all our righteousness is as filthy rags :* And the Apostle Paul (alledging *David* for a witness) saith, *There is none righteous, no not one ; there is none that doth good, no not one :* And again, *They that are in the flesh cannot please God ;* (that is, they which are in the state of corruption and death,) as all the chosen of God are yet, until that which is corruptible hath put on incorruption, and that which is mortal hath put on immortality : Then indeed shall be brought to pass the saying that is written, *Death is swallowed up into victory,* (saith the Apostle.)

Rom 3. 10

Rom. 8. 8

1 Cor. 15

53. 54 55

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Obj. The Apostle saith to the Elect Believers, You are not in the flesh, but in the spirit ; therefore you may and do please God, although they which are in the flesh cannot please God.

A. Those which the Apostle saith there, to be in the Spirit of Christ, are the same which are said to be the chosen of God in Christ before the world, to be holy and without blame before God in Christ, not in themselves, their corrupt soul and body, and in their own performances : So indeed they please God in Christ, and in his performances imputed to them of grace, not in their own performances which

- are

are sinful always. *Enoch* was said to please God, it was in Christ, Hebr. 11
 not in himself, but by the imputation of Christs righteous perform-
 ances.

*Q. Do not the chosen people of God displease God, anger God, and
 stir up Gods wrath against them for their sin and transgression?*

A. No: for then it could not be, that after they are chosen of God
 in Christ, they are holy and without blame before God for ever in
 love; God cannot be displeased, angry, and in wrath with those
 that are ever holy and without blame before him in love, that he ever
 loves: *Love* (saith the Apostle) *covereth the multitude of sins.*

*Q. How cometh that to pass, when as all sin is lothsome to God, and
 death unto men?* The wages of sin is death (saith the Apostle.) Rom. 6 23

A. It cometh to pass by Christs gracious undertaking with God
 for them in the Covenant of grace, made between God and his Christ
 in their behalf, wherein Christ did undertake to perform the Justice
 of the whole Will and Covenant of God, made with man, and broken
 by man, before God, for those chosen of God in him, for the
 recovery of all lost to them: And Christ therefore said, *Lo I come* Heb. 10 9
to do thy Will, O God; and did in present perform all undertaken in
 Gods sight before the world to Gods satisfaction; and therefore is Isa. 53 11
said, The Lamb slain from the beginning of the world: And he Heb. 13 8
 hath performed all upon the Cross, in and for manifestation to the
 creature, He took all the infirmities of the chosen of God upon him;
He bare the sins of many, saith the Prophet: And again, *God layd* Isa. 53 4 6
the iniquity of us all upon him: and he appeared to take away sin; 1 Joh. 3 5
 and the blood of *Jesus Christ purgeth all sin,* (saith the Apostle:)
Who shall lay any thing to the charge of Gods chosen? it is God that Rom 8:33
justifieth, (saith the other Apostle:) and hereupon (it is said) *God* Numb. 23,
seeth none iniquity in Jacob, nor seeth transgression in Israel (being 25
 Gods chosen:) God looketh upon his chosen ones only in Christ, not
 in themselves: So the sin and transgression of Gods chosen doth not
 displease and anger God, or stir up Gods wrath against them, nor can
 do injustice, because Christ hath undertaken Gods satisfaction of all
 for them; and hath payd and satisfied God for all their sin in Gods sight,
 and hath endured and undergone the anger and wrath of God for all.
 And a debt being payd fully, cannot in justice be required again to be
 payd.

*Q. Was not the Covenant of Grace made of God with man, as
 the Covenant of Works was made of God with man?*

A. No; for the Covenant of Works was made with man when

man had full power and freewill to perform all therein : but the Covenant of grace needed not, nor had place, till man had lost all the integrity of power and free-will : and having neither power nor free will, good, nor to goodness, he was in far worse case to perform the righteous condition on mans part, then when he had power, and yet failed : It was Christ, the gracious undertaker with God, that had power, and was onely able to perform the condition, to the satisfaction of Justice ; he received the promise for Gods chosen, and performed the condition for Gods chosen in himself, and in them, by his Spirit sent unto them, for their comfort, witness, and evidence.

Obj. The Apostle saith, *The Promise was made to Abraham and to his seed* ; therefore the promise was made to man.
Gal. 3. 16

A. The meaning is, It was repeated, opened, and manifested to Abraham, as it was to Adam, and the rest : but the Promise was made to Christ, which (as he said) was, before Abraham was. And the same Apostle saith, *It was made to the seed*, speaking of one, that is Christ : Abraham was a corrupt man, as other of the Elect are, carnal, *seld under sin*, as Paul in his best estate said he was ; therefore not able to perform the righteous condition.
Ibid.
Rom. 7. 14

Obj. *If Christ hath so undertaken with God, and performed to God, that God is not displeased and angry with the sin of Gods chosen ; why then doth God and is God said to correct, chastise, afflict, and punish them for their sin, if be were not displeased with them for their sin ?*

A. God doth not correct, chastise, afflict, or punish sin in the Elect, as an angry revenger of the fact, not as one that is displeased and in wrath ; for the Apostle saith, *He loveth every one of them that he correcteth* : It is in love therefore, not in wrath, not for sin done, but either to keep them from sinning, or to take them away from sin, which in it self is base and naught, even in the sight of the creature.
Heb. 12. 6

Obj. *If the chosen of God in Christ do sin, and yet never displease and anger God by their sinning ; if God be not displeased by their sin, they may sin without fear ?*

A. No, that cannot be so ; for Christ hath undertaken in the Covenant of Grace, That he will be their God, and that they shall be his people ; That he will never turn away from them, to do them good ; and that he will put such a fear into their hearts, that they shall never depart from him : Christ hath promised to put his fear into their hearts, that they shall not sin without fear, but have his fear
Jer. 32. 38
40

in their hearts, in sinning, and of sinning : and whilst they have his fear in their hearts, they never depart from Christ into Gods displeasure.

Q. It seemeth then, that the Elect of God themselves can do nothing that pleaseth God, nor do any thing that displeaseth God ; Is this so ?

A. It is certain God is onely pleased in Christs doings and performances for man, and in man ; not in mans doings and performances, which are always corrupt, and leavened with sin : and Christs undergoing the wrath of God for their sin, hath already satisfied God, and stopped Gods displeasure and wrath to their sins. Indeed, in his Justice without Christ, God is said in the Scriptures to be angry and displeased with sin ; but if God be angry and displeased still, where Christ hath satisfied and appeased, who shall satisfy and appease ? If God be angry still, when Christ hath finished his satisfaction, who shall satisfy afterward ?

Obj. The Apostle saith, That the Ethnicks, which have no evidence, but of the children of wrath, do know the law or righteousness of God, how that they which commit such things as are contrary, are worthy of death, and their thoughts or consciences are accusing or excusing one another ; and this they have by the corrupt light of Nature left them : Therefore the Ethnicks know when their conscience accuseth them, that they displease God in their performances ; and when their conscience excuse them, that they please God in their performances. Rom. 1. 31
Rom. 2. 14
15

A. It is certain, the *Ethnicks* and all natural men know the Law of God, yea that which is to be known of God (as the Apostle saith) enough to charge their consciences with good and evil, with life and death, in their performances. And although their accusing conscience do manifest to them, that they displease God, and are worthy of death for committing such things ; yet their excusing conscience cannot assure them, that they please God by any of their performances : For the Apostle saith, *Although I know nothing by my self,* 1 Cor 4. 4 *yet I am not thereby justified ;* I have no assurance that thereby I please God, although my conscience excuse me.

Q. Was not the Law written in Tables of Stone by Christ, and given after by Moses to the Church of Israel, the chosen people of God, then in visibility ? the same Law that was given of God to man, when man had power to perform the same before his Fall ?

Ans. It was the same partly in matter and wholly in form of holiness.

ness and righteousness, but not the same in condition and circumstance. For first, The Law given to *Adam* was by God as the Creator, when man had power in himself to have performed the full righteousness of the same before God and man; but *Moses* Law, so called, was given, by God the Undertaker and Redeemer of Gods chosen, to them, when they had no power to perform the righteousness of this Law before God, nor of that Law.

Gen. 3. 3. Secondly, That Law was, That man should do it and live evermore,
Luk. 10. 18 and should dye eternally if he did it not; but this Law is, That man shall have temporal reward, long life upon earth, and the like, if he doth it, and shall have temporal death and punishment if he doth it not, or doth the contrary to it; so held forth in the whole discourse of this Law written.

Thirdly, In that Law Justice had only place, *If thou dost this thou shalt live, If thou dost not this thou shalt dye*; but in this Law of *Moses*, faith in Christ, self-denial, prayer and repentance have place; and upon faith in Christ, self-denial, prayer and repentance, mercy and forgiveness have place: but neither faith in Christ, self-denial, prayer, repentance, mercy, nor forgiveness have place in that Law only of Justice made and given of God to man in power; and if prayer, repentance, mercy and forgiveness had had place in that Law, no doubt but the good God would of Justice have had patience for *Adams* repentance; for *Adam* in time might have repented, had mercy, and forgiveness, and lived eternally, and his posterity, and so there should have been no need of a Christ, a Saviour and Redeemer of man.

Fourthly, The Preface to the Decalogue, where it is said, *God spake these words and said, I am the Lord thy God which brought thee out of the Land of Egypt, and out of the house of bondage, &c.* do shew plainly, the giver of this Law was our God, and Christ the Undertaker, Redeemer, Saviour, and Deliverer of Gods chosen people in grace, and that the same was given in grace for the Government of his Church and people, for worship to God before men, for righteousness, society and safety among themselves.

Fifthly, That Law was given to *Adam* requiring performance of the righteousness thereof before God and before men; but this Law was given requiring performance of the righteousness thereof only before men: for if this Christs Law were for performing of righteousness before God, as *Adams* Law was, with condition of everlasting death for breaking of the same, then sin would have the dominion, then all the chosen of God should be under the Law of death, and not

not under the grace of life, because no man can keep this Law in righteousness before God in the least.

Q. Have Gods Elect power to perform the righteousness of this Law of Christ before men?

A. This Law of Christ is outward in appearance to men, and man seeth but according to the outward appearance; and this Law is inward and spiritual, as the Apostle saith, *the Law is spiritual*. Now as this Law is outward in appearance to man, man hath power to perform the righteousness thereof before men: for although the power of man be so corrupted that he can perform no righteousness before God, yet he may perform the righteousness of the Law in appearance before men: So Christ said, the Pharisees did perform the outward righteousness of this Law before men: and Herod did many things in the righteousness of this Law as he was taught of John Baptist: and Paul called his performance of the righteousness of this Law his own righteousness, which he desired he might not be found in, but counted the same less and dung in comparison of the righteousness which is of Christ: David said, *I will run the way of thy Commandments*; and Zachary and Elizabeth are said to have walked in the Commandments of the Lord without reproof of men. So we see that men may perform the righteousness of this Law of Christ before men in appearance to men, yea hypocrites, as the Pharisees and Herod, much rather the chosen people of God, which have the work of the Spirit thereto in their souls and hearts. If man had had no power to perform the righteousness of this Law before men, it had not been love nor justice in Christ to have charged Gods chosen people to perform this Law upon pain. There is no just and charitable man that will lay a burden upon his beast that he knoweth he cannot bear.

Q. But can the Elect of God perform this Law of Christ as it is spiritual?

A. No, that cannot be; for Paul said, *The Law is spiritual, but I am carnal, sold under sin and transgression*, meaning of the Law as it is spiritual.

Q. How is this Law of Christ given to Gods chosen performed of them, which cannot perform the same themselves as it is spiritual?

A. Christ their Undertaker and Giver of this Law as it is spiritual doth perform the same in them by his Spirit promised and sent unto them; and this is the special cause of the sending and giving of the Holy Spirit to Gods chosen people to act the same in them, and there-

by to evidence and witness to them that they are Gods chosen in Christ, and his adopted children through Christ; and that Christs performances in himself and in them are all imputed to them, and made theirs by his grace of imputation; therefore *Austin* said, *Do, Lord, that which thou commandest, and command what thou wilt.*

Q. Doth not mans performance of this Law as it is outward in righteousness before men please God, and justifie the performers thereof before God?

A. No, for then they that shew unto men that they do perform the duties of this Law, as that they beleeve, love, pray, give thanks, repent, shew mercy, and forgive, &c. should all please God, and be justified before God; then the Scribes and Pharisees, and other like hypocrites, should have pleased God, and been justified before God, and Judas himself should be justified before God; for although Judas did wickedly, yet it is written, that Judas repented himself before men to give satisfaction to men for his repentance, therefore it is written, he repented; but this outward performance did not justifie any of these before God, nor please God.

Mat. 27.3

Q. Doth not the performance of this Law (as it is inward and spiritual) made by the Spirit of Christ in man, called therefore spiritual gifts, spiritual faith, spiritual love, spiritual repentance, &c. justifie Gods chosen people before God?

1 Cor. 14.
1, 12.

*A. No, that cannot be: for although the performance of the Spirit it self be righteous in the sight of God, yet this performance being made with the instrument of corrupt man, his corrupt heart, soul, or members, the same cannot be pure, as coming through corrupt man, in the sight of God, (as pure water coming from a pure fountain through a defiled conduit or channel cannot be pure (although serviceable someway) in the end:) To this the Apostle saith, *By the works of the Law shall no flesh be justified*: He doth not say, by mans own works of the Law, or by the outward works of the Law, but by the works of the Law, whatsoever they be, outward or inward: for indeed this Law was not given to justifie men before God, by the performance thereof, but for the government of Christs Church upon Earth, and by the spiritual performance thereof to evidence and witness to Gods chosen people, that they are the children of God; for if they find in themselves the faithful performance thereof in singleness of heart, they may thereby know, that they have received the Spirit of Adoption, and the same Spirit doth witness with their souls that they are the children of God, saith the Apostle.*

Rom. 8. 16

Q. We

Q. We see that Christ in this his Law commandeth his people to perform the Law as it is spiritual, to do the inward and spiritual work of his Law; he requireth truth in the inward parts, obedience and service in singleness of heart, love without dissimulation, prayer according to the Will of God, repentance from the bottom of the heart, which man himself, being carnal, sold under sin and transgression, as Paul was in his best estate, although chosen of God, cannot perform: Why doth Christ command the chosen of God to do the same that he knoweth they cannot do, and for the performance of which in them he promiseth, sendeth and giveth his holy Spirit to them (as he pleaseth?)

A. Christs giving this his Command is like his sending of John Baptist; John Baptist was sent to prepare the way of Christ, not to do the work of Christ: So the Commandment is given to prepare the way of the Spirit, not to do the work of the Spirit: John Baptist was sent for the bringing down of every mountain, hill, Luk. 3. 4, 5 for humbling of the proud carnal man of Gods people; and this Command was given of Christ to them to humble the flesh which is contrary to the Spirit, and in it self resisteth always, that so the Gal. 5. 17 corrupt heart and members may be prepared and fitted instruments of the Spirit to the spiritual work: And to this purpose is the word of the Apostle, Give or yield your members Weapons or instruments Rom. 6. 13 & 19. of righteousness unto God, unto Gods holy Spirit, that the Spirit may do the spiritual work in you.

Q. Hath the Command of Christ power to humble, fit and prepare the carnal man of Gods chosen to the way and instrumental service of the Spirit in the spiritual work?

A. Yea, that it hath, for his Word is mighty in operation (as the Heb. 4. 12 Apostle saith:) He commanded, and all things were created. said Psal. 148. 5 David: The power of Christs Command is not shortened where it intendeth.

Q. Then the preaching and hearing of the whole Law of Christ is useful to Gods chosen people?

A. Yea, that it is, if it be preached and heard lawfully; for the Apostle saith, The Law is good if we use it lawfully. The preaching 1 Tim. 1. 8 and hearing of the Law (as it is outward and spiritual) is good if the preaching and hearing thereof be to the preparing of the way to the Spirit to do the spiritual work of the Command of Christ the Undertaker, that Christ may have all the honor, praise and glory of the work: But for man to preach and hold forth the Law

and Command of Christ, that man himself can and must do the spiritual work which Christ only can do to please God, to be in acceptance with God to obtain Gods goodness, as to believe, and by his believing to be justified, by his obedience, and endeavoring to do duties to please God, and to be accepted with God, by and for his repentance to have mercy and forgiveness, and recovery of life, and all lost by sin; this is Robbery and Idolatry: It is Robbery, because they take away that which is only Christs to themselves, to do the spiritual work, to please God, to make acceptance with God, to obtain Gods goodness by their performance, and mercy and forgiveness by their repentance. And it is Idolatry, because they they praise, set up, and esteem highly of their own work, their believing, or faith, their prayers, their doing of duties, and the like, who although they thank God for it, as the Pharisee did, yet they listen after their own praise and reputation for the same, despising

John 10. 2 others. *He that climbeth up to the sheepfold another way then by me*
 Hab. 1. 16 *is a Thief and a Robber (saith Christ.) He that sacrificeth to his own nets is an Idolater.*

Q. Was this Law of Christ Written in tables of stone, and given in grace to his Church of Israel the chosen people of God for the Government of that his Church given before that to his Church he had upon Earth the chosen people of God, as to his Church in Adams family, in Noahs family, Abrahams, Lots, and the rest, noted in the Scriptures to be Gods chosen people?

A. Yes, it was given of Christ to his Church upon Earth in all generations, although not so gloriously as when it was written of him to them in tables of stone, but it was written in their hearts by Christ, or otherwise (as he pleased,) for the Government of his Church was ever upon his shoulders, and he (as a King) governed not without a Law: And this his Law and Government among them appeareth plainly in that they brought offerings to the Lord, as Abel, the best of his flock, and for that it is said, Noah and Lot preached righteousness, repentance, mercy and forgiveness upon repentance, in that it is said, Abraham taught his family.

Q. Had not the Gentiles which were not Gods chosen people this Law of Christ Written in their hearts, which he writ in tables of stone to his Church of Israel? for the Apostle saith, Although they had not the Law Written in tables of stone, yet they did by nature the things contained therein before men (although not all things so) shewing the effect of the Law Written in their hearts.

Rom. 2. 14,
15.

A. The

A. The Law and righteousness of the Law of Works, made of God to man in power, is corruptly remaining in the hearts of the *Gentiles* (being not Gods chosen) which is partly in this Law of Christ given to his Church of Gods chosen in grace; but as it is the Law of Christ in grace, it is not written in the hearts of the *Gentiles*: Therefore *David* said, Neither have the Heathen knowledge of his Laws: His Law or Commandment of Faith in Christ, of Self-denial, of Repentance, unto mercy and forgiveness, and of mercy and forgiveness one to another upon Repentance, was not written in their hearts. Ps 347 : 0

Q. Do all the chosen people of God (having corrupt reason, understanding, and will, left them, of doing the Law of Christ, as it is outward in appearance to men) perform the same in righteousness before men, in the power that they have left?

A. No: For, first, we see recorded in holy Scripture, One to have gone beyond another therein. Secondly, We see recorded in holy Scripture, The best in appearance, of Gods chosen ones, to have transgressed, and committed the contrary to that holy Law, before men; much more (we must think) omitted the performance thereof in righteousness before men: Sometimes we read of *Noahs* drunkenness, of *Lots* drunkenness and incest, of *Abrahams* reaching his wife *Sarah* to dissemble, to call her self his sister, not his wife; of *Jacobs* dissembling with his blinde father *Isaac*, saying, that he was *Esau*; the *Patriarchs* transgression; *Aarons*, and *Moses*, and *David*s transgression; *Solomons* closing with Idolaters; *Ezechias*s, *Josias*s, *Mannasses* transgression; yea *Peters* lying, swearing, and forswearing; all contrary to the Law of Christ in appearance before men: and what can we think of our own, and the rest? the incumbrances, ignorance, blindness, and frailties of the flesh? The tempters and temptations to the chosen of God are such, and so many, that the performance of this holy Law of Christ, as it is outward in appearance before men, hath been, and is in all, not without transgression, (as the Apostle saith) *in many things we offend all.* James 3 : 2

Q. What is the danger of this transgression of Gods chosen people?

A. Temporal proportionable punishment before men, an eye for an eye, tooth for tooth, breach for breach, measure for measure; These *David* call'd troubles and punishments; these the Apostles call'd afflictions, corrections, and chastisements.

Q. Is there no way provided of Christ for Gods chosen people (having

ving so transgressed this his Law) to escape the proportionable punishment?

A. Yes; in great grace he hath provided and granted Repentance to be their refuge for mercy and forgiveness, before him their Head, King, and Magistrate or Governor, and before one another: And therefore he saith, *At what time soever a sinner repent from the bottom of his heart, he will put all his wickedness out of his remembrance: And again, If thy brother sin against thee seven times, yea* Ezek. 18 *seventy times seven times, and saith, It repenteth me, forgive him.* Mat. 18, 21, 22

Q. Is there no difference of the outward performance of this Law of Christ in Gods chosen people, and in Hypocrites, in appearance to men?

A. Yes, there is much difference in appearance to men: For, first, the chosen of God have the work of the Spirit in their souls and hearts (when it pleaseth the Lord Jesus Christ) sanctifying and sweetening the outward performance with humbleness, meekness, and other wise, in appearance to men.

Secondly, They do it simply in submission and obedience to the command, accounting the same good and fit to be done before men, without the command pressed.

Thirdly, They do not think that the doing of the work of this Command of Christ before men reacheth unto God, to please God, to move and pacifie God; as David said, *My well-doing extendeth* Psal. 16, 3 *not to thee, O Lord; but to the Saints upon the earth; for their good and profit, that they seeing the same, may glorifie their Father in Heaven before men.*

Fourthly, They do it not for their own profit, glory and reputation among men, as a merit of their work in their own esteem; but they wait and rest upon the promise of the reward in his Law made to the conscionable performers thereof, in the gracious judgment of Jesus Christ, before men; giving Christ, the Commander and Law-giver, King and Governor of his Church, the honor of all their performance.

But the performance of hypocrites, first, have not the face of the sanctifying and sweetening Spirit in humbleness and meekness, self-denial, and other wise: for although the Pharisee went up into the Temple to pray, yet his performance had the face of pride and self-conceit, not of true humbleness and self-denial.

Secondly, They do it, but not simply in submission to the Command

mand, as good and worthy to be done without the former Command; but they do it, being commanded, for company, formality, and avoyding of penalty and other danger.

Thirdly, Hypocrites do the work of the Command often zealously, herein thinking in their hearts, that their performances thereof reach unto God, to please God, to pacifie and move God thereby to do them and others good, (which is onely the work of Christ to Gods chosen ones) wherein they would convey the honor of Christ to their performances.

Fourthly, Hypocrites are strict and precise in this, as it is outward, (none going beyond them therein,) not for the honor of Christ the Lawgiver, but for their own honor and reputation among men; for their own ends; for their own gain, profit, and advantages; seeking the same often unjustly, to the damage of one, for the benefit of another, to their own praise and glory among men.

Q. May not Gods chosen people neglect and omit the outward performance of this Law of Christ before men?

A. No; for Christ hath given it to them in grace, and in his wisdom and goodness, thereby to govern his Church and people upon Earth, for his own worship, honor, and their good, peace, comfort, society, and safety; the which whosoever doth neglect, omit, and despise, doth manifest himself to be none of Gods chosen people, none of the chosen of Christ. Whosoever professeth himself to be a subject to an earthly King or Governor, and despiseth to submit, in performance, to his wholesom Laws and Ordinances, dissembleth, and is in truth no Subject to the King or Governor: So it is with him that professeth himself to be a Christian, if he refuseth and despiseth to submit, in performance, to the most wholesom Laws of Jesus Christ, for the Government of his Church upon Earth before men, he is no Christian, but an Hypocrite.

*Q. We finde it clear in the holy Scripture, that God anointed, called, and sent before himself his Son Jesus Christ to three Offices, for the government of his Church upon Earth, of a King, a Priest, and a Prophet; and he did execute the same Offices by himself in manifestation, being upon Earth, in his Church; and hath ever, and will execute the same by his instruments upon Earth: for the govern- Isai. 9. 6
ment is ever upon his shoulders; He is a Priest for ever. Exod. 24. 1, 9 And we find in his visible Church, he called and sent Moses his Minister and Instrument before men, and appointed him to call and send Aaron and his sons and others before men; and he called and sent Samuel, and he*

he appointed Samuel to call and send Saul and David, Elijah to call Elisha in his room; and so (as it pleased the Lord) it appeared in the rest of the Instruments of his Offices: And having called and sent his Apostles himself, (as the Apostle saith) He gave this to some, to be Apostles, some Prophets, some Evangelists, and some Pastors and Teachers; for the gathering together of the Saints, for the work of the Ministry, and for the edifying of the body of Christ: And saith,

Eph. 4. 11 As the Father sent me, so send I you: As the Father sent me to call you and send you, so send I you to call and send others; and this was not for a time, in these his Offices of continuance, but for ever upon Earth, so long as his Church is upon Earth. So the Apostles called

1 Tim 3 2 and sent Timothy and Titus and others, and advised them to call and send others, not rashly, but advisedly: And so hath been the continued calling and sending of Pastors and Teachers in the Churches of Christ upon Earth ever since. Now what is to be thought of those which contemn and despise this Ordinance of God and his Christ, which despise his Ordinance of calling and sending his instruments, called and sent by such his Ministers and instruments as were so called and sent for the government of his Church upon Earth; which despise such Pastors and Ministers so called and sent, their Ministry of the Word and Sacraments, their long teaching and feeding of Gods people with his Law for government, and his Gospel for everlasting comfort, by the performance of Jesus Christ for them? And which call and send themselves, or are called and sent by others, which were not called or sent by such as were called and sent, according to Christs Ordinance, to feed and teach Gods people by his Law and Gospel, (as they profess?)

A. I take it, the sentence of these is plainly held forth and denounced by Christ himself, and his Apostles; and of Moses long before that, and the Prophets: The Apostle saith, He that despiseth

Heb. 10 28, 29 Moses Law dyeth without mercy, under two or three witnesses; and of how much sorer punishment shall he be worthy, which trampleth under foot the Son of God, and counteth the blood of the Testament an unholy thing, and doth despite to the Spirit of Grace.

And to those that call themselves, or are called by others, not called according to Christs Ordinance, Christ saith, He that climbeth up

Joh. 10. 1 to the sheepfold another way, is a thief and a robber.

And Moses telleth us, that Korah, Dathan, and Abiram with great congregations which they had gathered against him and Aaron, the called and sent of Christ, for his Ministers and Instruments to execute

ecute his Offices (as he pleased) in his Church; but especially against Aaron, which was called and sent by Moses according to the Lords appointment and ordinance; saying, that they and all the congregation were holy, that the Lord Christ by his Spirit was amongst them all; and therefore they took too much upon them, to be special and only Ministers and Instruments of Christ in those his Offices, That they and the rest had holiness and calling by the Spirit of Christ to execute especially the Office of Aaron, as well and fully as he: upon whom soon after this judgment fell; *The Earth opened and swallowed up Korah, Dathan, and Abiram, with all their families, and all the men that were with Korah, and all their goods.* Numb. 16 32

No man (saith the Apostle) taketh this honor upon him, but he that is called as Aaron was: And again, *How shall they preach except they be sent?* Certain, the Apostle meaneth, sent according to Ro: 10, 15 the Ordinance of Christ. Heb. 5. 4

And the Prophet, speaking of them that held forth themselves to speak great things by the Revelation of the Spirit, and of the people that did adhere unto such, adviseth, to go to the Law and the Testimony, for tryal of such; *If (saith he) they speak not according to this Word, it is because they have no light in them:* If they speak without such calling as is according to this word of the Law, and Testimonies approved, and if they speak not as is approved in the Law and Testimony, *it is because there is no light in them;* they are false Prophets. Isai. 8. 16 19. 20

Obj. *I hear some say, Bishops and Presbyters which were called, called many lewd persons ungifted to be Teachers and Ministers.*

A. Jesus Christ called Judas to be an Apostle, a Teacher and Minister, which was as evil as any man, therefore it is possible that those which are called may call lewd and ungifted persons; this doth not take away the Ordinance of Christs calling, neither did.

Q. *Doth that Law of Christ, first manifested and expounded by Moses as Christ appointed to Gods chosen people the visible Church of Israel, continue in force to all the visible Churches of Christ in the World, for the Government of Christs Universal Church in every particular Nation?* 11. 11. 11

A. In Moses exposition of that Law by Christs appointment to that Church, there were many Sacrifices, Ceremonies and Figures constituted, which had relation unto Christ to come in the flesh, and to perform the work of his coming before men, and thereupon

many Judgments to that Nation peculiar, which (as they had relation to Christs coming, and performances, and to that Nation peculiar) are ended, and the Law touching them: And that is one respect that the Apostle hath, where he saith, *Christ is the end of the Law for righteousness to all Believers.*

But the moral and equity of all that Law of Christ, as it is fitting to Christs Church of Gods chosen people in all Nations, is remaining for the Government of his Church upon Earth for worship to God, for peace, society, comfort and safety to the same; so held forth by Christ and his Apostles, with some alterations in way of the Government, in respect of those which were then in relation of Christ to come, and now of Christ come, and the gracious manifestation thereof by the more glorious Gospel of Salvation to the Elect Believers, by the performances of Jesus Christ, tully finished in the sight of men and Angels.

Certainly none of Christs Church in any Nation decline the moral and equity of this Christs Law, so gloriously established by Christ himself, by Instrumental Headship, Governors, Government, Sacraments, Ministers, Ministry, and Maintenance; and for that the Ministry of the moral and equity of this Law of Christ is now more honorable in respect of the Ministration of the gloriously shining Gospel therewith, which (as the Apostle saith) *exceedeth the ministration of the Law in glory*; but such as are hypocrites, professing themselves to be of his Church Subjects, and the chosen people of God, and are not in truth and appearance; and there are too many of these now.

2 Cor. 3.
8, 9.

Obj. Some of them object, affirming, *That every man that will (having Corahs audacious Spirit) may be a Minister of the Law and the Gospel of Jesus Christ, although he be not called and sent by such as were called and sent according to Christs Ordinance, and although the Apostle saith, No man taketh this honor upon him but such as are called of God, as Aaron was: And again saith, They shall perish in the gain-saying of Corah: As Corah perished which gain-sayed this Ordinance of Christ, so shall they perish.*

Heb. 5. 4.
Jude 11.

And some of these gain-sayers object and say, *There need no called Ministers at all in the Church of Christ, as Corah, Dathan and Abiram said, for that all the Congregation is holy*; and they confirm this with the Scripture of Luke, where he citeth the Prophecy of Joel in the Prophets mind, not in words altogether; *And it shall be in the last days (saith God,) I will pour out of my Spirit upon*

Acts 1. 17.

Joel 2. 28.

upon

upon all flesh ; and your sons and your daughters shall prophecy, and your young men shall see visions, and your old men shall dream dreams : and on my servants, and on my hand-maidens, I will pour out of my Spirit in those days, and they shall prophecy, &c. Therefore, say they, after Christs coming in the flesh, after his ascension, and after his promise of the coming of his comforting Spirit in abundance unto and upon his Church and people, to prophecy in these last days, there is no need of Called Ministers ; for all the congregation is holy, all can and shall prophecy.

A. I wish these did well consider of the Scripture of the Apostles writing of the last days (which saith,) *Wo be to them, for they have follow'd the way of Cain, and are cast away by the deceit of Balaam's* Jude 11, *(the false Prophets) wages, and perish in the gainsaying of Corah :* I warrant you there are no false Prophets but look for wages : Cain, Balaam, and Corah, looked upon their gain and honour, although without the ordinance of Christ. The gainsaying of Corah is still in the last days destruction to such gainsayers of the Ordinance of Christ. The Apostles do not contradict the Apostles speaking all by the same spirit : The Prophet and Apostle indeed saith, *God will pour out of his Spirit upon all of his Church, all shall prophecy ;* that is, all shall consent unto the prophesy by the work of the Spirit in them, which are chosen of God in Christ, as Christ pleaseth : But the meaning of the Apostle is not, that all men and women shall prophecy, minister, teach and feed the people in the Church and Congregation in publique : The Apostle saith, *Every woman that prayeth or prophecyeth bare-headed,* 1 Cor. 11. 5 *dishonoreth her head :* The Apostle saith, *a woman prayeth and prophecyeth ;* but yet the same Apostle ordereth, that *if a woman will learn any thing, that she ask her husband at home ; for it is a shame for a woman to speak in the Church :* Let your women keep silence in the Church, for it is not permitted to them to speak, (as the Law 1 Cor. 14. 34, 35 *saith.)* The Apostle still confirms the Law and Ordinances of Christ in the last days, and sheweth that the promise of the Spirit in the last days, in greater evidence and manifestation then, is as much in consenting as in speaking by the spirit, that both are prophesying : But the speaking, prophesying, ministering, teaching, and feeding of Gods people in the Church in publique, is the Office of such as are called and sent by such as were called and sent according to Christs Ordinance in his Law and Testimonies given for the Government of his Church upon Earth, so long as his Church shall remain upon Earth.

3 Object. And some of these gainlayers of Christs Ordinance say, That now Christ giveth not, nor requireth any certainty of maintenance for any Ministers of his Law or Gospel, as of Tythes, Offerings, or otherwise, but onely that which is arbitrary, voluntary, at will, and elimozinary. For (say they) Tythes and Offerings, which were appointed by Christs Ordinance for certainty of maintenance of the Ministry of the Levitical Priesthood, is ended, the Levitical Priesthood being ended: And (say they) Christ being personally upon Earth indeed called and sent his Apostles to preach the Gospel in every place, and in and to every house where they were received, but did settle no certainty of maintenance upon them, or unto them, onely bad them take that which was arbitrarily set before them, abiding there. And although the professing Believers, after Christs Ascension, did many of them bring their goods, and many sell their possessions, and brought the price thereof, and layd the same down at the Apostles feet, for disposition thereof to themselves, and others (as they thought fit, and need was;) yet it was in their own power so to do, or not to do so, until they had promised and devoted the same to be so done: as Peter said to Ananias, the disssembling Believer, and to Sapphira his wife; Was it not in thine own power before thou didst promise and devote this to be so done? &c. And the Apostles went into many Cities, Countries and Nations preaching the Gospel without any certainty of maintenance: And Paul, being called and sent to preach, did it, laboring more then all; yea and wrought with his hands, that he might not be chargeable to the Churches, without any certainty of maintenance.

A. First, I say, for Elimozinary maintenance of called and sent Ministers of Christs Law and Gospel, there is no witness or president in the Scriptures: It agreeth not to the honor of the Ministry of the Gospel, that the Ministers thereof should be beggars of their maintenance; we know alms, and beggars, and relatives: and the Holy Ghost noteth in Scriptures, that begging is a mark of unrighteousness and reprobation: for David saith, *I never saw the righteous forsaken, nor their seed begging their bread*: Therefore the ascription of Elimozinary and begging maintenance to the Office of the instrumental honorable Ministry of Jesus Christ, is antichristian, and dishonorable to Jesus Christ.

Secondly, Although we finde in the Scriptures, that Priests and Prophets, being Ministers of our God, sometime were put upon arbitrary maintenance, or miraculous, in times of persecution: and the Apostles

See Psal.

109. 10

Psal. 37. 25

Luk. 16. 3

Apostles, his Ministers, were put upon like arbitrary and miraculous maintenance, according to the wisdom and good pleasure of our God; in the alteration and change of the Levitical Priesthood, and in the beginning of Christs gathering of Believers of Christ come in the flesh, and his performing of all before men to mans salvation, according to the Scriptures, and in the persecutions of adversaries in those times: yet all these did not destroy the Law and Ordinance of Christ, settled and established for certainty of the maintenance of his Ministry continuing in the moral and equity of that first established Law, for the Government of his Church upon Earth, in the continuance of the world to the end thereof, in all Nations, (where and as he pleaseth) as in the moral and equity is most fit. And is not the righteous Law of Christ, and the Ministry thereof, as it was established by Christ to the Church of *Israel*, as useful and necessary to the Church of Christ in all Nations, in the moral and equity thereof, for Government, as it was to *Israel*? Is it not as useful and necessary to Believers of Christ come in the flesh, and that he hath performed all to mans salvation before men, as it was to Believers that Christ should come in the flesh, and perform all to mans salvation before men? And is the glory and honor of the maintenance of the ministration of the glorious Law of Christ abated and demolished in the ministration of the moral and equity thereof, accompanied with the exceeding shining and glorious Gospel of Jesus Christ come in the flesh, and that he hath performed all before men undertaken of him for the salvation of man, to their everlasting comfort, according to the Scriptures? Certainly the righteous Laws of our God and Lord Christ, which he first manifested, written in Tables of stone, to his Church of *Israel*, for the Government of his Church in all Nations in the moral and equity thereof, for worship to God, for righteousness, peace, society, safety, and comfort among men themselves, notwithstanding all or any eclipses through alterations, changes, persecutions thereof, by the providential wisdom of God therein before men, is useful and needful still. Certainly the need and use of the Law of Christ is as much now in the moral and equity thereof to Believers of Christ come, for government, &c. as it was then, in any way, to Believers of Christ to come.

Certainly the Ministry and Ministers thereof, in the moral and equity thereof, for Government, &c. in all Nations of Believers of Christ come, &c. are as useful and needful still; yea as glorious and honorable as ever they were, and more glorious and honorable then

before the Gospel, the glad tydings therewith of Christ come in the flesh; and to have performed all before men to mans salvation.

And certainly the certainty of maintenance, appointed, layd out, and established by Christ himself, to the Ministry and Ministers of that visible National Church of *Israel*, in his incomprehensible wisdom, as befitting, useful, necessary and requisite, is still, and shall be to the end of the world, fitting, useful, necessary, and requisite to the Ministry and Ministers of Christs perpetual honorable Law, for his Government, in the moral and equity thereof, to his visible Church in all Nations of the World, where the Church of Christ is National, as it was in *Israel* and *Judea*: And this maintenance now to exceed that of the Ministry of the Law to that Nation, by the addition of the glorious ministratation of the Gospel, the work of Jesus Christ come in the flesh, and to have performed all before men for mans salvation.

And certainly the maintenance of the Ministry of the Law of Christ, for Government of his Church of *Israel*, layd out and established there and then, in the incontrollable wisdom of the Son of God, our Christ and Lawgiver, for the certainty of the maintenance thereof by Tythes and Offerings, and the rest; The same Law, Government, Ministry and Ministers, in the moral and equity thereof, remaining and continuing to all Nations to the end of the World, where the Church of Christ is gathered in like manner nationally and visibly, the same maintenance by Tythes and Offerings is still, and shall be to the end of the world, in the wisdom of Christ, befitting, useful, necessary and requisite there; There being in all Nations the matter of Tythes and Offerings remaining, and in being, at least to answer the moral and equity of the Law and Ordinance of Christ. And the acutest wisdom of corrupt man, in laying out maintenance of the Ministry and Ministers of the Law and Gospel of Jesus by other certain arbitrary or Elimozinary maintenance (as have been by corrupt man corruptly propounded) is but foolishness with God (as the Apostle speaketh.) And certainly Gods people, that are led by the Spirit of Christ, will submit to the manifested wisdom of Christ, for the Government of his Church in all Nations, and the maintenance thereof layd out by Christ. And I must, forced by Religion, add this further, for the evidence of the wisdom of Christ manifested to men, in laying out and establishing by Law and Ordinance Tythes and Offerings, for certainty of the maintenance of the Ministry and Ministers of his Law and Gospel in all Nations, where his Church is gathered Nationally
and

and visibly; That Christ did not lay out these, as of that which was mans, but of that which was Gods, which was his own, and not mans own; therefore in the Law are called *the Lords Offerings, the Offerings of the Lord*. And the Prophet called Tythes the Lords; *Ye have robbed me* (saith the Lord) *in Tythes and Offerings: Ye are cursed with a curse; for ye have robbed me, even this whole Nation, &c.* David saith, *The Earth is the Lords, and all that therein is, &c.* But Tythes and Offerings are at the Lords appointment in his Law and Ordinance, in a special manner, in a special reservation to himself, for his homage, worship, and service, according to his own disposition in the Government of his Church upon Earth.

We read in the Testament of our God, that *Cain and Abel*, being the two first-born of woman, mentioned, did bring of their fruits for an *offering to the Lord*: sure it is that they did not this of their own corrupt'd humane invention, but from some Law and command that they had from our God, either only written in their hearts, or other ways manifested to them, and in obedience to the same: For our God sheweth through the whole Scripture, that he rejecteth all sacrifice, offering, service done by corrupt mans invention; as in that of *Saul*, *1 Sam. 15* in sparing the fat and best things for offering to the Lord, in his own invention: And *Cain* dissembling in his obedience, was also rejected of the Lord, and his offering, because he did not bring to the Lord of the best of his fruits, as *Abel* did, according to Gods Law and command to them: And we read it mentioned in Scriptures, *That Abram gave Tythes of all to Melchisedec, the Priest of the most high God.* *Gen. 14* Surely this was not done of *Abrams* own invention, but in obedience to the Law and Ordinance of God, either onely written in his heart, or by some manifested command of our God otherwise unto him; *Abram* would not tempt God with his own Inventions: But this is clear from hence, that our God and Lord Christ, howsoever the Godhead suffereth, and permitteth to man the use of that upon Earth, yet reserved to himself from the beginning the Tythes of all, and the Offerings at his appointment, for homage, worship, and service to himself, in the government of his Church and people: And this is most clear in that, that (when his National first Church of *Israel* was settled) he then, by his Law written in Tables of stone, in great manifestation and glory, did establish his Tythes and Offerings, expressly to be to the maintenance of the Ministry of his Law given, and of his Ministers appointed for the service of the Tabernacle and Sanctuary. *Numb. 18. 6, 7, 8, &c.*

Alteration, change, and persecution made sometime a stay of the manifestation of the Ordinance of our God and the Lord Christ before men, but his Ordinance remained still.

God made the Sun to rule and govern the day, and the Moon to rule and govern the night, by his perpetual Ordinance, and of all thereto belonging.

The Sun and the Moon are sometime in the Eclipse; sometime the Moon changeth before men, and the Sun and the Moon go down in appearance to men; yet the Sun and the Moon remain still to govern the day and night, and shall do as long as the day and night remain: Even so the Law of our God Christ, being ordained and made by him for the government of his Church, his Ministry, Ministers, and maintenance thereto, useful, and necessarily belonging, in the moral and equity of his Law, are as useful and necessary for the government of his Church upon Earth, as long as his Church remain, as the Sun and Moon are useful and necessary to govern the day and night; and shall continue *non obstante*.

Obj. But it is the certain maintenance of the Ministry of Christs Law and Gospel, by Tythes and Offerings, that trouble the dissimbling professors of themselves to be of Christs Church now upon Earth: Tythes and Offerings are a wearisom burthen to them; for they say, that they see no reason but themselves should have the tenth part, as well as they have the nine parts.

A. Alas, these do not know and consider, that *the Earth is the Lords, and all that therein is,* (as David affirmeth,) and that they have their life, and maintenance thereof, only by the Lords sufferance, permission, and patience, in the nine parts of that of the Earth (as the Apostle sheweth:) And that the Lord hath reserved to himself, and his disposition, the tenth part of all in the Earth; man to have no property in the Earth, but at the Lords disposition: and therefore the Offerings he reserved, he sometimes appointed them, or what of them he pleased, to be burnt, and sacrificed to him by fire: And this was from the beginning of the generation of man, and continued; and not onely to figure the sacrifice of Christ, but to shew his will and power in reserving to himself that he pleased, to be disposed of as he pleased, in the government of his Church, for his worship and honor in the moral and equity of his perpetual Law, &c. in all Nations, where his Church is Nationally established: And this was that which troubled the Hypocrites in the Church of *Israel*; they were weary of bringing their Tythes and Offering to the Lord, at the Lord disposition:

sition: *Ye said (saith the Prophet) behold it is a weariness; and ye have snuffed at it, saith the Lord of hosts, and have offered that which was torn, and the lame, and the sick; thus you offered an offering: should I accept this of your hand, saith the Lord? But cursed be the deceiver which hath in his flock a male, and voweth and sacrificeth unto the Lord a corrupt thing. Will a man spoyl his gods? yet you have spoyled or robbed me in Tythes and Offerings: Ye are cursed with a curse; for ye have robbed me, even this whole Nation.* Mal. 1. 13 14
Mal. 3. 8 9

Thus we see this wearisomness, this snuffing at the burthen of Tythes and Offerings, which our God and Christ reserved to himself to be at his disposition in the government of his Church upon Earth, from the beginning to the end, for homage, worship and honor, and the rest, to the good of men: And also the robbing of the same by cursed Hypocrites, seeking in the same their own gain and honor among men, is no new thing, no new attempt; but as it was then, so it is now. But I wish all to consider of the words of the Apostles of Christ, speaking in the times, the change, and in the times of persecution; *If we have sown unto you spiritual things, is it a great thing if we reap your carnal things? And again, Let him that is taught in the Word, make him that teacheth him partaker of all his goods.* 1 Cor. 9. 11 Gal. 6. 6.

And again, *We be unto them, for they have followed the way of Cain, and are cast away by the deceit of Balaams wages, and perish in the gainsaying of Corah.* Jude 11.

The way of *Cain* was (we know) that although he had the commandment of God, to bring the best of his fruits for Tythe or Offering to the Lord; yet for gain to himself did rob God of the best, and like a dissembler brought of the worst, or such as were not worth the acceptance.

The deceit of *Balaams* wages, whereby he was cast away, was, for that he knew the people of *Israel* to be blessed of God, Gods chosen people, yet for wages and gain he would have done them any mischief he might.

The perishing and destruction of *Corah* was his slighting and gainsaying of the Ordinance of Christ in the Ministry, and Ministers thereof called and sent by his Ordinance, for the gain of honor, and the rest, to himself.

His woe was not against *Cain*, *Balaam*, and *Corah*, but against those, and such in the last days, that walk in their ways; who in pride

and covetousness of the riches and honors of this world trample under foot the Son of God, his Laws and Ordinances for the government of his Church upon Earth, his worship and honor among men, &c. and for righteousness, peace, society and safety among men themselves.

Q. Is not this Law of Christ, given to his Church of Gods chosen people, Justification before God, and eternal Life to the keepers and doers of that Law and Commandment, for or by the keeping and doing thereof before men; and condemnation before God, and eternal death, to the neglecters and breakers thereof before men, for neglecting and breaking the same?

A. No, that cannot be so; for the holy Scriptures shew plainly the contrary in many places.

First, *Paul* saith of himself, and all Gods chosen people, *He hath chosen us in Christ before the World, to be holy and without blame before him in love*: which must needs be understood thus; God foreseeing and foreknowing before the world all men to become the children of wrath by transgression, he of love and free grace was pleased to chuse some of them, then before himself, to be his adopted children through Christ, *to be holy and without blame before him in love*; and being chosen, are justified, and have eternal life in Christ. So the same *Paul*, which saith, *God hath chosen us in Christ before the World, &c.* saith, *We were all the children of Wrath as well as others before God, before that (of Gods love and free grace) we were chosen in Christ out of the general company of the children of wrath, to be the children of God*; but now being chosen in Christ to be the children of God, we are not, nor can be the children of wrath again: for Christ loseth none chosen in him; none taketh them out of his hand; that the Father hath given him. Now to affirm, and hold forth, that Justification and eternal Life cometh to man for or by his keeping and doing of the Law and Commandment of Christ, given to Gods people, and in Tables of stone written, long after Gods Election of them before the world, manifested in the Scripture; and that condemnation and eternal death cometh to them for the breaking and neglecting thereof before men, is to disable, dishonor, and nullifie the gracious act of Gods Election in Christ (of those he pleased) before the world, to be his loved children, and to leave the rest in the condemnation of their own transgression.

Secondly, The Apostle saith, *Who shall lay any thing to the charge* Rom. 8.33 *of Gods chosen? it is God that justifieth them*: being chosen of God, they

they are justified of God : none, after they are chosen of God, shall or can lay any thing to their charge ; therefore their Justification before God, or condemnation, eternal life, or eternal death, doth not depend upon their keeping or breaking the Law of Christ, given for the government of his Church upon Earth, although indeed it may manifest the same.

Thirdly, The Apostle saith, *If justification before God, and eternal life be of the Works of the Law, they are not of Grace* : But the Apostle affirmeth, That Gods chosen are justified freely by grace, and not by the Works of the Law.

Fourthly, The Apostle citing other Scriptures, saith, *Before Jacob and Esau were born, and had done good or evil ; that the purpose of God might remain according to Election, not by works, but by him that calleth ; God loved Jacob, and hated Esau* : It was because God, of love and free grace, had Elected Jacob in Christ before the world, that God continued his love to Jacob ; and because Esau was left in the wrath of his transgression in Adam, that God continued his wrath and hatred to Esau.

Rom. 9. 11
13

Fifthly, If mans Justification before God should depend upon his keeping and doing of the Law and Commandment of Christ, there were no man could be justified and saved : for the Apostle saith, *In many things we offend all* : and his repentance that is finite and temporal, could not satisfy the trespasses done before and against the infinite God ; which it must do in justice, if Christs Law were, with condition of everlasting life and everlasting death, for keeping and breaking of the Commandment.

Q. Is there no good nor benefit to Gods chosen people by keeping and doing the Law and Commandment of Christ carefully and in singleness of heart, nor no damage nor danger to them by breaking and neglecting the same before men ?

A. Yes ; Gods chosen people have two special benefits by the keeping and doing of the Law and commandment of Christ before men in singleness of heart and carefully.

First, They have the temporal reward in the condition, promised and held forth in the holy Scriptures ; *In keeping of them there is great reward* (saith David :) And again, *Doubtless there is a reward for the righteous* : And they have much more then is manifested, prepared of Christ for their reward of grace :) *The things which eye hath not seen ; neither ear hath heard, neither came into mans heart, hath Christ our God prepared*

Psa. 19. 11
& 58. 11

1 Cor. 2. 9

for them that love him, (saith the Apostle.)

Secondly, They have the evidence of the Spirit of Christs work in their hearts: for the carefulness and singleness of heart is the work and fruit of the Spirit, which they, as branches of the Vine Christ, do onely bear and bring forth of grace, as instruments wherewith the Spirit doth the work, and imputeth it to them of grace; as Paul
 1 Cor. 15. said, *It was not I, but the grace of God with me*: And the Spirit, by
 10 such evidence received, doth witness to their Souls, that they are
 Rom. 8. 16 *Gods children*.

And the damage and danger to Gods chosen people is great, by breaking and neglecting this Law and command of Christ. For first, they lose the said reward of keeping and doing the same; when they break it and neglect it, they forsake their own mercies.

Secondly, They are liable to the temporal penalties, and are sure thereof without repentance of their offences before men: And hereupon it is that Christ our God shaketh his rod of Judgments so often in the Scriptures against the chosen people of God, which (he knoweth) in themselves are frail, weak, and subject to temptations, to keep them from transgression, and the danger thereof.

Q. *What is the good and benefit of the Gospel, and the preaching thereof unto Gods chosen people? Is it beyond and more then the Law, and preaching of the Law of Christ, for the Government of his Church upon Earth, unto them?*

A. Yea; the Gospel, and the preaching thereof by those that are sent, is for their everlasting comfort and good; That setteth forth unto them the everlasting love, mercy, and free grace of God, in his chusing them in Christ before the world, unchangeably, their ordination to eternal life, their predestination to be the children of God for ever, their calling thereto in the Image of his Son Jesus Christ, their justification and glorification then before God, to be manifested in fulness of time to the creature: And clearly sheweth the way and work of all these by Christs undertaking with God, to his satisfaction of justice, in doing of his Will (as the Lamb slain before him from the beginning) and (taking flesh upon him) came into the world, and performed the full righteousness of the Law of God, in doing and suffering before men, whereby they have deliverance from all sin, and death by sin before God, and are made coheirs, annexed with Christ Jesus, of all his riches, triumph and glory in heavenly places: And that Christ hath promised and sent his holy Spirit to them, to do the spiritual work of the Law in them, as he pleaseth, for witness and comfortable

fortable assurance to them, that they are Gods chosen children, and therefore is called the *Spirit of Adoption*, because he witnesseth the same.



Rest to the Sou's of Believers.

God hath revealed himself unto man, to be one eternal, invisible, incomprehensible essence; in whom is all foreknowledg and will, as he pleaseth, all love, almighty power, wisdom, justice, goodness and mercy; and in three persons in this one essence, Father, Son, and Holy Spirit; according to which eternal qualities of his eternal Deity, he hath, in his foreknowledg and foresight, purposed, predestinated, and decreed all things according to his will; and according to his Will, Purpose, and Decree, made Heaven, Hell, Earth, and all things therein: And with his purpose to make man, he also purposed to make a Covenant of works with man, which works if he did, he should have the promise and assurance of life for ever: But if he did fail in the work, and break the Covenant, he should dye presently: And God foreknowing that man would break the Covenant, (of his great and meer love, of his free grace, compassion and mercy to mankind) did provide, purpose, and decree to give to mankind in Christ a Covenant of Grace, or promise of grace, which was, to give his own only Son to be made of a woman, by taking mans flesh upon him, to be born and brought forth of a woman, to take upon him the form of a servant, to be of no reputation among men: yet as a general person and undertaker for all intended of the Father; in acceptance to full satisfaction, to do and perform the full righteousness of the Covenant of Works, Law and commandment therein; and to pay the whole and uttermost debt, of, and for, the transgression made, or to be made, by those of mankind, which he purposed to make choyce of, for the glory of his grace, to be performed by his Son Christ Jesus, and to be preserved by the power of his Spirit, until they were presented blameless at his coming to Judgment: And according to the purpose of the Father, he did Elect some of mankind, before the foundations of the world were layd, to be his vessels of honor, life everlasting and immortal inheritance, in and with his

Gen. 1.
Isai. 30. 33

Psa. 37. 18
19
1 Thes. 5.
17
Eph. 1. 4.

Son Jesus Christ, which had undertaken in acceptance, and to full satisfaction of God, leaving the rest to the merit and punishment of their own transgression: And having made Heaven and Hell, he made also the Earth, and all creatures therein, in their kind: And placing man his creature in Paradise, there made and manifested his purposed and decreed Covenant of Works with man, with condition of life and death, when man was endued with full power and freewill to stand or fall.

And man did fall, and break the Covenant of Works, which in duty (as the creature) he ought to have kept and performed to the Creator, having of him power and free-will given to him, to have performed and done same.

And although God did foreknow, that man would fall and break the Covenant, yet God did not decree that man should fall, and destroy himself by falling; neither (having given unto him power and free-will to stand or fall) had he resisted the Will of God, if he had stood; but by falling, and so destroying himself, he resisted the Will of God, that would not the death of a sinner: For there was one and the same end (in the intention of God) of both the Covenants purposed towards man, which was the life of man; yea in his Covenant of Works he intended the life of man: *This do, and thou shalt live*, saith God to man, although he set before him life and death in that Covenant of Works.

And after mans fall and loss of all, he was endued with all of God; being yet in Paradise, God manifested to his Elect of mankind his purposed Covenant of Grace in his Son Jesus Christ, to be performed of him without any condition of any performance by man, but in Christ; now being without power of believing, as appears in the words of the Promise, or Covenant of Grace; *The seed of the woman shall break the Serpents head*: The seed of the woman was freely promised, to do and perform all that was to be done and performed for mans salvation to the end, to break the serpents head, and to *destroy the Works of the Devil*, (as the Apostle speaketh;) and all this grace to be manifested in time, to those in particular, which should in manifestation receive the Spirit of adoption, and bear the fruits of the Spirit, the believing in the Son of God Jesus Christ: so, that in the righteousness of his Son Christs doing the work of the Covenant in himself, as an undertaker for, and a representative of, all his Elect, in acceptance to the full satisfaction of God; all the Elect might have this righteousness accounted, imputed, and so made theirs of God, as

if

if themselves had done the full work of the Law and Covenant of Works: And by his paying of the full debt and price for their transgression, they might be assured of the forgiveness of their sins past, and to come, as if there had been no transgression at all in them of the Law and Covenant of Works: And that they thus being justified fully, by the obedience and performance of Christ before God, and freed by the full payment of the price and debt with Christs precious blood, Gods Elect might know themselves to have an absolute discharge from the Law and Covenant of Works before God, and to be no more under the Covenant of Works, but only under the Promise and Covenant of Grace: And hereupon it is said by the Apostle of Christ touching the Elect; *Ye are no more under the Law, but under Grace*: The Son of God hath made you free: *Christ is the end of the Law for righteousness to those which believe*: We are justified freely by his grace, through the redemption which is in Christ Jesus.

And this was not only the end of the Promise, or Covenant of grace, to justify freely the Elect, and to free them from the Covenant of Works before God, and set them only under the Promise, and Covenant of Grace, Jesus Christ; but also that the same Christ should rule them, preserve, them, and keep them by the power of his Spirit, and present them *blameless at his coming to judgment*: For this cause is Christ said to have three offices, of a King, a Priest, and a Prophet; A King, to rule, govern, and order his Elect, as the Scripture saith, *The Government is upon his shoulders*: A Priest, to pray and make request for them, as it is said, *The Spirit maketh request for us*: A Prophet, to teach them powerfully and effectually, not as the Scribes and Pharisees, as is said, which taught, but had no power upon their hearers further to their good; as it is said, *They shall be all taught of God*, even to the forming of Jesus Christ in them, as the Apostle speaketh.

And Christ doth not execute his Offices only in the universal Church of his Elect, but also in the particular, and every member thereof: So that every of his Elect, when, how, and where he pleaseth, hath a better Governor in him then himself; a better Orator, a better Teacher, and Director, then himself: So that although (as the Idolatrous Canaanite remained still in the Land when the Israelite had rule) the flesh remaineth still in the Elect whilst Christ hath the rule at his pleasure, and although the flesh bringeth forth many transgressions, yet Christ by his Spirit (having the rule) doth (though not with-

Gal. 5. 17 without resistance) curb the flesh, and bring it in subjection at his pleasure, and maketh the corrupt members instruments of his service : and therefore the Apostle saith, *Sin shall have no more dominion over you ; for you are no more under the Law, but under grace ;* meaning the Spirit of Christ, that ruleth, swayeth, and doth all things, in the Elect, unto good, where his Grace and Spirit is present ; fitting and making, by his powerful and sanctifying Spirit, all and any of his regenerate Elect ones to yield their members, both of soul and body, *instruments of righteousness unto God ;* that is, instruments of the works of his righteous Spirit in them, which he of his grace imputeth to them, and calleth them their works, although they be his only in truth, as is manifested in the holy Scripture ; Christ called his Disciples, that he sent forth to preach the Gospel, *That it was not they that did speak, but the Spirit of the Father that did speak in them,* although it was spoken by the instruments of their mouth, tongue, and lips : And Paul, when he said that *he had labored in the Ministry of the Gospel more then all the rest,* recalleth himself, saying, *Yet it was not I that labored so, but the grace of God With me ;* His instrument, my self, being only by the grace of God, Jesus Christ, fitted and made an instrument of that labor and work, and of his grace only accounted my labor and work, which is his work.

Thus we may see the end of the promise, or Covenant of grace, made of God to man in Christ, to be, that of the unsearchable love of God to the Elect through his grace in Jesus Christ, his Elect in Christ before the foundation of the World was layd, being of those which were saln into the misery and danger of everlasting death by their own transgression of the mutual Covenant of Works, agreed upon and made betwixt God and mankind, in the first Parents ; all of them (then being, and to be, in the posterity of mankind, to the end of the world after their Election) are freed from the Covenant of Works, the Law and commandment thereof before God, and the penalty of the transgression of the Law and commandment thereof, through the performance made of Jesus Christ their undertaker, and to be preserved, kept, and ordered, by the performance to be made in them by the Spirit of Christ, until they be presented blameless at his coming to judgment.

23 And as the Covenant of Works was manifested in Paradise in the time of mans innocency, when man had full power and freedom of will to have performed all required, and the same broken by man there, being in his full power, unto the tainture and corruption of all mankind

mankind then in *Adams* loyns; So was the Promise, called the Covenant of grace (touching the Elect of God) first manifested in Paradise unto man, soon after the general Transgression, Fall, and corruption, when God said, *The seed of the woman shall break the Serpents head*; which seed was *Jesus Christ*, born of the blessed *Virgin Mary*.

Mat. 1. 25

And as afterwards the Covenant of works, in grace, was manifested to many (by the providence of God) repeated and revealed in holy Scriptures, to set forth the equity of Gods Justice in the death and misery of the reprobate, still under the Law and curse of the first transgression of the Covenant of Works, and the succeeding transgression thereof, first especially commented, opened and interpreted by *Moses*, then by the Prophets, and after by the Evangelists, and the Apostles of *Jesus Christ*, the penmen of the Holy Ghost; and also that by the thunderings, threatenings, and terror of the penalties of the transgressions of the said Law, the current and violence of the corruption of reprobate and carnal men might be hindered, abated, and bridled through fear, to the more safety of Gods beloved ones, which are amongst the reprobate, as sheep among wolves, as Christ himself said of his chosen ones, *I send you forth as sheep among*

Mat. 10. 16

So the Promise, or Covenant of Grace, was after opened and manifested to many, by the providence of God, and specified and repeated in holy Scriptures by Gods penmen of the same, to set forth the love, compassion, mercy, and grace of God toward his Elect, and the praise and glory of his grace for the same, always to be published by those, whose blinde eyes are opened, to behold the misery, bands, and death, from which they are delivered and freed, by the love of God, in the performance of *Jesus Christ* and preserved through his performance and grace in them, until they be by him presented

1 Thes. 5.

blameless at his coming.

23

Q. Doth not God require good performances of his Elect, to further their Salvation?

A. God knoweth that his Elect, as themselves, are able to perform nothing that is good, not to will or think any thing that is good: Rom. 7. 18 So saith his Apostle *Paul*; *I find no means to perform that which is* good: *It is God that worketh in us the Will and the deed, of his own* good pleasure: *We cannot think any thing of ourselves that is good.* Therefore God will not require of his beloved Elect ones, that which he knoweth they cannot do. No man will require him, which he

Phil. 2. 13
2 Cor. 3. 5

loveth, to do and perform that, which he knoweth he cannot do. No man will lay a burthen upon his beast, which he knoweth he cannot bear. God did never require of his Elect performance of his Law and Commands before himself, after the had lost the power of performing; but of his love and grace provided a power to perform for them a Christ and Redeemer, which undertook to do, hath done, and doth all, and those great things, in them, and for them, by his wisdom and strength, as, how, and when, it pleaseth him; making them, and their members of soul and body, instruments of his righteous works, which of his great grace he calleth their works and performances. For which reason, *Paul*, which said, *he found no means*

Phil. 4. 13 (meaning in himself) *to perform any thing that is good, or to will, or think any good of himself, saith also, I am able to do all things through the help of Christ which strengtheneth me*; that is, through Christs power; his members were Christs able Instruments of doing all things righteous (as he pleaseth) of Christs grace accounted his righteous doings, as *Paul* saith, *David* declareth the blessedness of man, unto whom God imputeth righteousness without works; that is, when God imputeth Christs righteous works unto man, whereby he is onely satisfied and pleased with man without mans own works.

Q. Hath Christ undertaken to perform, and doth Christ perform, all things for the Elect before God, that they have liberty of idleness, to do nothing, to live licentiously?

A. The Elect of God are least idle; having in manifestation received the Spirit of adoption, they are no less idle, then the Spirit can be idle in them, which in them is as the tree of Life, yielding forth fruit continually: The fruit of the Spirit is faith, love, joy, peace, meekness, goodness, righteousness, &c. The Spirit, which as a King ruleth in them, maketh their members instruments, as it pleaseth, of all such righteous works and performances; so that the righteousness of Christ will shine in them.

Apo. 22. 2
Gal. 5. 22

Q. Why doth Christ in the Evangelists, and the Apostles of Christ in their Epistles and writings, give so many precepts and exhortations to the people and Churches of the faithful for performances, to be made by them; as to believe, to love, to deny themselves, to pray, to obey, to do justly, and forbidding them to do the contrary; yea and further, upon penalty for not doing the precept, and doing the contrary, that they shall not inherit the Kingdom of Heaven, but shall be cast into utter darkness, which is Hell?

A. All

A. All such Precepts and Exhortations of Christ, and his Apostles, are, not to charge the Elect with performances of duties before God by those precepts, which they are in no part able to perform, sithence man lost his power of performing; but to shew, and set forth to the Elect and Reprobate, the power that *Adam*, and all mankind then in *Adam*, had, to perform all those Precepts and Exhortations before his Fall, in the sight of God; and to shew the authority, justice, and righteousness of the Command in commanding those holy and good duties; and the justness of God in the fearful and miserable penalty of the transgression, to be certainly executed upon the reprobate, such as are without Christ, the Redeemer and Performer of those precepts for them; having by their own fault, when they had power, lost their power of performing: And to shew, that as the transgression of the reprobate encrease and multiply, so the penalty and misery encrease and multiplyeth dayly; and that by such terrors, continually proclaimed by the Ministers of God, the reprobate may be abated of their envious and mischievous transgression, to the greater safety of Gods Elect.

And yet further, these precepts were written, that the Elect of God, finding in themselves no more power left to perform them, then the very reprobate have, which is only before men, may behold (their blind eyes being opened by Christ) the unspeakable love, mercy, and grace of God towards them, in their Election, in the promised seed to them and for them; in the performances of Jesus Christ the promised seed of those holy precepts, first and last, for them, which themselves neither had, nor have, any power to perform, sithence the general fall and loss.

Further yet, Christ in his Evangelists and Apostles writings doth hold forth these precepts to the Churches, that the faithful, hearing and seeing these Precepts and Commandments, which were ordained to life, but are now unto death, as the Apostle saith, *The same Commandment which was ordained unto life, was found to be unto me unto death*, might, in their infirmities and transgressions, by Christ and his love, be gathered together as chickens under the cover of his wings (as Christ himself speaketh,) *How often would I have gathered you together, even as an Hen gathereth her chickens under her wings?* that so, their eyes being opened by Christ, to see the goodness and love of Christ, the love of Christ might constrain them to yield their hearts and members instruments of his love, to God and man, before men, as the Apostle saith, *The love of Christ hath constrained us*.

Rom. 7.10

Mat. 23 37

2 Cor. 5.14

Q. If it be so, that the Commandment, sithence it was broken by man, be now unto the death of man, and no way unto life, which was first ordained unto life, and was by ordination unto life to all men before it was broken by man, in power to have kept it and done it; and if man now have lost all power of doing the Commandment before God for ever, by the first breaking thereof, whether is it in the Office of the Ministers and Preachers amongst us now to read and preach the Law and Commandment to the people, for they cannot hold forth life or comfort to them from the Commandment; or if it be in their Office, how to preach the Commandment, and to whom?

A. It is the proper Office of the Ministers of Christ (as the fittest instruments of Christs Spirit) to preach the Gospel of salvation and life, and only occasionally to preach the Law and Commandment for the Gospels sake (as the Apostle of Christ saith) which in that maner did both: *Christ (saith this Apostle) hath made us able Ministers of the New Testament, not of the letter, but of the Spirit; for the letter killeth, but the Spirit giveth life: And yet he saith, That he*
 1 Cor. 9. 13
 20, 21, 22, *medled with the Law as one under the Law, and became all things*
 23 *to all men, that he might win some; and that he did for the Gospels sake, that he might be partaker thereof with them.*

Touching the manner of preaching the Law.

The Minister of the Spirit considereth two sorts of men; the one unbelievers, yet all in the same like condition of Reprobates, though some of them many be of the Elect ones, and heirs of the promise, not yet known to themselves, nor regarded: To these, being under the Law, even in their own apprehensions, 1. He preacheth the Law, as belonging, and most proper unto them, yet useful to all for Government before men.

2. The goodness, holiness, and justnes of the same Law.

3. The commands, duties, and performances thereof, justly required of God; yet also withall their own weakness, and want of power to perform before God, by their own fault lost in the first transgression.

4. He sheweth them also their continued transgression.

5. He sheweth their death by their first transgression, and their increase of pain by their succeeding transgression. But he no way preacheth, that life, grace or peace with God cometh, or shall, or may come to them, by their doing or performing the duties of the commandment now, which though ordained first unto life in mans innocency.

cency and power, yet, sithence it was broken by man, is found to be *unto all men unto death*, as the Apostle saith: for so to preach, were to dissemble.

But because some of unbelievers yet may be of the elect ones, as *Paul* was, I did it in unbelief saith *Paul*, when he persecuted: therefore the Minister of the spirit, may and doth hold forth amongst these unbelievers, That life, grace, and peace, cometh only to believers in Christ by Jesus Christ, his performing (as the Apostle saith) the Law came by *Moses*, but grace, truth, and peace by Jesus Christ. And the knowing and manifestation of this, cometh to believers, by the grace of believing given to them (being the fruit of Christs spirit in them: that believe) whose hearts and soules, Christ hath made the instruments of his grace of faith and believing. Unto the true believers in Jesus Christ, (which the Apostle saith) are not under the Law, but under grace, which believe their election in Christ, before the foundation of the world was laid, which believe that God hath laid their sins upon Christ. and that Christ hath born them in his body upon the tree. And that Christ hath redeemed them, and bought them by paying the inestimable price of his blood. And that they are freely justified by his grace, fulfilling of the Law, and his performances for them. And that he is still a King, a Priest and a Prophet, to rule, keep, preserve, and do all things for them, and in them, making their members his instruments of the righteous works of his spirit in them, until he shall present them blameless at his coming to judgment, which desire to know nothing, but Jesus Christ and him crucified (as the Apostle of Christ saith he did.) To such believers the pure Gospel of Jesus belongeth to be preached, and the Law in grace for government before men; for such are not under the Law, but under grace, That the means of the manifestation and witness of the spirit which is Christ speaking of the word of grace by the mouth of his Ministers: (for it is not the Ministers that speak, but the spirit that speaketh in them; (as Christ said to his Disciples that he sent to preach the Gospel) may be, as sincere milk unto infants, that they may grow thereby) and that so they may grow up in all things into him which is the head, that is Christ. That they may be sound in faith, That they may be rich in faith, That they (being led by the spirit) may so walk in Christ as they have received the Lord Jesus, rooted and built in him, and stablished in the faith, as they have been taught, abounding therein with thanksgiving (as the Apostle speaketh) for even as the Child when it is first born, though then it is a true and perfect man, yet it is but little, weak, and hath

1 Tim. 1.

13.
Ioh. 1. 17.

1 Co. 2. 2.

Rom. 6. 10.

Mat. 10.

20.
Ephes. 4.15.
Tit. 1. 13.

Iam. 2. 5.

need of nourishment for growth, strength, and increasment. So the fruit and bringing forth of the spirit in man, is at first but little, small, and weak, and have need of the means of the spirit, the sincere milk of the word of grace; for the growth, strength, and increasment of beauty to the fulness thereof; yet let these be rather held manifestations of the spirit, then means. And thereupon the Apostle saith, *Christ gave, some Apostles, some Prophets, some Evangelists, and some Pastors, and Teachers, for the gathering together of the Saints, and for the work of the Ministry,* (meaning the Ministry of the Gospel of Grace) as the same Apostle saith, *Christ hath made us able Ministers of the new Testament,* not of the letter, but of the spirit; not of the letter that is the Law, the Commandments, duties, and performances thereof before God; for that were to go about to bewitch believers, to intangle them, and to bring them into the yoke of bondage again (as the Apostle saith) the false Apostles did the *Galathians*, which had received the faith, and to make them believe, that Christs performances and grace were not enough for their peace, with God without their own doing something of the Law, Commandment, duties, and performances thereof for their peace with God: and that were to exalt man above that which he is, and to make men believe that themselves are something, which they are not; and to have a power and strength which they have not, (as the Apostle adviseth and giveth a caveat of.) If any man think himself that he is somewhat, when he is nothing, he deceiveth himself in his own imagination.

Gal. 6. 3.

Luk. 9. 23.

He that will be my Disciple, saith Christ, must deny himself, (meaning) that man certainly that cometh after me, and is my Disciple, doth deny that he hath any power, any strength, any virtue, any wisdom, any goodness, any performance in himself, for his peace with God: yea that were to undervalue Christ, and to derogate from Christ and his grace, which hath said, *My* 2 Cor. 12. 9 *grace is sufficient for thee, for my power is made perfect through weakness, very gladly therefore,* (saith the Apostle) *will I rejoyce rather in mine infirmities,* (that is, that I my self have no power) *that the power of Christ may dwell in me; and only have the praise and glory.*

v. 10.

Rom. 11. 6.

Yea further, that were to abolish Christ and grace, and to nullifie Christ and his grace: so the Apostle of Christ holdeth forth, *If it be of works, it is no more of grace, else were work no more works,* meaning, if it be in any part of works and mans performances to have peace with

with God, then grace is quite shut out. And if it be of grace, that man hath his peace with God in any part, then (saith he) it is no more of works, then are works quite shut out, else were grace no more grace. The meaning of the Apostle is, that mans works and performances, and grace, and Christs performances cannot go and stand together, in mans justification, in pleasing, pacifying, or making mans peace with God.

To this purpose the Apostle of Christ saith also, *I say unto you, that if you be circumcised, Christ shall profit you nothing. And again, ye are abolished from Christ, whosoever are justified by the Law, ye are fallen from grace* (that is) if any man think or account himself holy, good, just, and righteous, or more holy, more righteous, or better then he was, or better more holy, more righteously, then other men by his performances, and doing duties of the Law, as in his praying, fasting, giving of Alms, building of Churches, Hospitalls, or giving of every man his due (as he thinketh) by doing penance for his faults, by making restitutions though as *Zachens* did, &c. which all are commandments of the Law: the Apostle saith plainly, *Christ shall profit him nothing, he is abolished from Christ.*

Obj. If a man may not think and account himself to be more holy, more righteous, and better then himself was before in Gods sight, or more holy, more righteous, and better then other men, which are without doing the works of the holy Commandment. By his doing the works of the holy and righteous Commandment, (as praying, fasting, building Churches, Hospitalls,) paying dues, making restitution, and the rest. This Doctrine will quench all devotion, goodness, just dealing, and duties to God and man; for wherefore should a man do these and the like, if he may not think himself the better, more holy, more righteous in Gods sight by doing, nor be more holy, more righteous, and better by doing, then other men that do nothing?

Ans. This Doctrine doth not quench or abate true devotion, or any thing of goodness to God in truth; but maketh way to the shining of the true light to man, whereby he may be better indeed in respect with God through Christ, according to true spiritual manifestation.

For manifestation of the true light herein first is to be considered; that whatsoever devotions, or prayers, man hath, or doth perform of himself, in his own wisdom and power, or whatsoever works he doth, or deviseth to do, according to the rule of the Law and holy Commandment of works either towards God or man, for his own betterness,

terness, for his own estimation of more holiness and righteousness in himself before God, (he deceiveth himself) to man, there may be estimation by such devotions and performances, but not to God; for God knoweth that man in his meer natural estate, (for his estimation with men) may be so acted by the spirit of *Antichrist*, that he may shew, and do all these things, and all other outward things of the holy Law, and Commandement outwardly, as fully as may be seen of man to be done; which for proof thereof, we may clearly see in the Pharisees *Herod*, and *Judas*, especially of the Pharisees whom no man (now living) in devotions and outward performances of the holy Law can be seen to go beyond, and they were never the better thereby; but the worse thereby, as appears by the woe, that Christ pronounced against them for their hypocrisie in such their devotions, and performance of the Law, to be seen of men, to get estimation among men.

Mat. 23.

14.

Rom 7.

18.

Pl. 14 3.

Rom. 3.

10, 11, 12.

Isa. 1. 13,

12. 13.

Again, (God knoweth) that man himself hath no power at all, nor will, unto good, that he lost these in the first transgression. And that man himself can do and perform nothing that is good before God; for *Paul* a principle example, one that had then received of Christ as much as any man had, or have acknowledged, that he in himself found no means to perform that which is good. And *David* (a man after Gods own heart) and *Paul* saith, *There is no man that doth good, no not one.* Then how can any man think, that he is the better, the more righteous in the sight of God in Gods estimation by his own devotions, prayers, & all his own outward performances of the holy Law of God, done in the greatest wisdom of man, no, they are no better in the estimation of God, then the devotions of the *Jews* and their performances, which the Prophet *Isaiah* mentioneth were such as God was weary of, were abomination to him and he hated. Man cannot make himself better to God; it is Christ that maketh him better, it is Christs performance that maketh man better to God, more holy, more righteous in the eyes of God, then he was before.

Yet (so it is.) That Christ by whom God hath given all to his elect ones (of his great grace) maketh them (as he pleaseth) his instruments in the way of their Pilgrimage of the performances of the holy Law and Commandement, as devotions, prayer, preaching, hearing, meditation, love, just dealing, &c. through his holy spirit in them, whereby they shine as many lights amongst men, to the praise of the glory of his grace: yea though they be mightily wrought upon by the spirit of Christ in them to mortification of sin in their earthly Members

bers to sanctification, and the purifying of their hearts by Faith; yet they think not themselves better by any thing in them of their own: for they acknowledg, that in themselves dwelleth no good thing (as Paul did) they acknowledg the flesh and corruption still remaining in them, as in others, and they give the praise and glory of all good to *Jesus Christ*.

And herein is the chief discernment of those which are the instruments of the spirit of *Antichrist*, which are wrought up many times to as great performances as the instruments of the spirit of Christ are, and those which are *Antichrists*, boast of these as their own to their own praise among men. But those which are Christs, put off all praise, of whatsoever from themselves, giving all to the praise and glory of God, as *Peter* did, *healing the lame man*, as *Paul* and *Barnabas* did, A.C. 3. 12.
 when they would have sacrificed to them, oh (say they) *we are men*, A.C. 14. 15
subject to like passions as ye be, and (as the Angel did, where *John* R.v. 22. 9.
 would have worshipped him) saying (*I am thy fellow Servant*) *worship God*.

They that uphold this objection want two things, first, the spirit of I Cor. 2.
 Christ, whereby they discern not: *the spiritual man discerneth all things*, these are taught of God. Secondly, they erre not, knowing Mat. 22. 29
 the Scriptures, as Christ said; for which the Apostle *Paul* laboureth Mat. 12. 14
 much in his Epistles, as to the *Romans*, in the first to the *Corinthians*,
 to the *Galathians*, *Philippians*, &c. to the *Hebrews*, in the Epistle
 of *John*, as knowing that then the spirit of *Antichrist* was busie, and
 afterwards would be busie to puff men up with a conceit of them-
 selves, which corrupt man is prone unto; that they are something, and
 can do something of the Commandement before God; yea some con-
 ceive they can do all, as the ruler said to Christ, *all these have I kept* Luke 18.
from my youth. Yea some say, they can do all, by the help of God, 2. 1.
 by the grace of Christ, and by the power that God hath given them;
 As the Pharisee, I thank God, I am not as other men, extortioners,
 unjust adulterers, or as this Publican, I fast often, I pray, I give tithes
 of all I possess: mark *the Pharisee thanketh God for all these he did* Luke 18.
boast of; surely he acknowledged he had power, or grace, or help 11.
 from God in these performances, and yet was less justified; then he
 that confess he had done nothing, or failed and sinned in all these. And
 some thinking to modifie the injury to Christ, say, that though they
 do not the work of the Commandement alone, yet they cooperate
 with Christ, having a share in the work of the Commandement done,
 which they ground much upon a saying of a Father in the Church,

which is, God hath made thee without thy self: but he hath not redeemed thee without thy self: which saying is true, thus, man was not with God in the making of man, but man was with God in his redeeming of man, it was *Emanuel* that redeemed man. For God did assume flesh, Christ was made of a woman, that the promise might be fulfilled. *The seed of the woman shall break the Serpents head.* But this doth not prove, that man doth cooperate with Christ in his Redemption and performances to his peace with God to the remission of his sin, justification, and salvation. *O Israel, saith God, thy damnation is of thy flesh, thy salvation only of me.*

The work of mans Redemption, reconciliation to God, and of Gods reconciliation to man, of forgiveness of sins, his justification, sanctification, and glorification, is all Christs wholly in himself: no part thereof is mans. And whosoever denieth this, denieth Christ to be come in the flesh: for to deny him in part of his work and performance, is to deny him in all his work and performances. To deny part of Christ, is to deny whole Christ: *For Christ will have no partner in his work, Christ is all and in all, and he walketh all in all,* (saith the Apostle.)

Quest. How can all good performances to God and man, approved in the holy Testament, as faith, love, thankfulness, joy, humbleness, reverence, peace, meekness, all goodness, as righteousness, mercy, gentleness, patience, temperance, &c. be wrought and made in man by the spirit, (that is the Holy Ghost in him) when as these performances, many of them, are made to God alone. How can the spirit pray to the spirit, give thanks to the spirit, beleve in the spirit, be humble to the spirit, and the rest. This holdeth forth absurdity, that the same, should perform to the same. That a man should pray and request himself, be humble to himself, is absurd to affirm. So to say the spirit maketh request to himself, is thankful to himself, is absurd.

Ans. This is absurd indeed to them that consider of the spirit, in the unity of the God-head: But the spirit is to be considered, as the third person of the God-head, proceeding from the Father and the Sonne, sent to Gods Elect, by the Father and his Son Jesus Christ, God and man; from which Father, the same spirit descending by a mighty voice from Heaven, said, This is my beloved Sonne, being then a Messenger or Representative of the Father. This spirit I say is also the Messenger, or Representative of the Sonne Jesus Christ, sent to the Elect, for the comfort and behoof by the Father and the Sonne: yet specially,

Hof. 13.9.

1 Cor. 1. 13

Collof. 3.

11.

1 Cor. 12. 6

Mark. 1. 11

cially in the behalf, and for the performing the gracious Offices of the Sonne. So it plainly appeareth by the words of Christ, *I will pray, (saith Christ) to the Father, and he shall give you another comforter, even the spirit of Truth, that he may abide with you for ever, be in you, and dwell with you. The comforter the Holy Ghost, which the Father will send in my name, he shall teach you all things, &c.* And again, *It is expedient for you that I go away, for if I go not away, the Comforter will not come unto you. But if I depart; I will send him unto you, and he shall reprove the world of sin, of righteousness, and of judgment.* John 14.
16 17.
v. 26.
Ioh. 16.
7, 8.

Now this spirit, sent of the Father and the Sonne to the Elect, to be a Representative of Jesus Christ, after his going out of the earth, from them; for to do and perform for them, that which they are not able to do and perform, in their state of nothing to good, (as the Apostle saith of all) *If any man saith he is somewhat, when as he is nothing, he deceiveth himself:* Therefore as Jesus Christ, had undertaken to do all for the Elect, to the Father fore-past, and to come, and did all undertaken, then to be done of him during his being upon earth, (as amongst the rest.) To pray to the Father for them, to give thanks for them, to believe for them, to rejoyce for them, to be humble and obedient to the Father for them. So this was the gracious care of Jesus Christ to provide after his departure a Representative of himself, for their comfort, even his holy spirit to do all things for them, and in them, to the pleasure of the Father, in his name and behalf making and fitting them in their several Members of soul and body, to be instruments of such his performances. As David said, his tongue was made the pen of a ready Writer: we know the Pen is but the instrument of the writer, no more was the tongue of David; but the instrument of the Oracle that spake, the spirit was the speaker. And so when he said before, his heart was inditing of a good matter, (he doth not say the inditer but inditing) he meant that his heart was the instrument of the spirit, which was the inditer of the good matter, his heart it self not the inditer of the good matter, no more then his tongue was the writer thereof, which was but only the instrument of the writer. The writer of a good matter may ascribe, and account the writing thereof to the pen. And may say, my pen writ this thing; but the common reason of man knoweth that the writer himself did shape and fit the pen, yea and lead and guide the pen every way: otherwise the pen could have done nothing in writing, the pen would have laid still.

Even so Jesus Christ, which by his spirit, his representative, is the inditer of all, the writer of all, the doer and performer of every good matter in man, of his love and grace to man his creature and instrument, may, and doth ascribe, impute and account all to be mans, and his members instrument's fitted by him, lead, guided, and inabled by the spirit, to bear and hold forth the same. which otherwise could do nothing of the good thing, but would lie still, the eunto (as *Paul* was, when he said) *I find no means to perform that which is good; yea,*

Rom 7.18 *saith he there, when I would do good, evil is present with me, and the good which I would do, that I do not; but the evil which I would not do, that I do:* wherein the Apostle sheweth, that when Jesus Christ by his spirit, had framed and fitted his will to good, that was not enough for him to do it: But Jesus Christ by his spirit, must go on with the instrument of his will, which he had fitted to the instrument of the deed and performance, in fitting his other Members also for instruments of the deed to be performed by his holy spirit, otherwise though there was will ready, yet the deed would be wanting.

Phil. 2.13. *Therefore the same Apostle saith, It is God that worketh in us, both the will and the deed of his own good pleasure.* In which words, the Apostle sheweth, that it is our God that worketh the will to good, and the good deed also: therefore the will is Gods, and the deed is Gods, not mans, except by ascription and imputation, and man is not, nor can be the instrument of the good, unless first fitted by the spirit

1 Cor. 15.10. *of Christ, to be the instrument of the good deed, no more then the pen can be the instrument of writing well, without sharpening and fitting, it. And these words also hold forth, that when Christ hath wrought up the will, his working of the deed may be wanting yet, at his pleasure; yea, but the Apostle saith, evil was then present with him, he was ready to do evil, when the spirit had fitted his will unto good, and the evil which he would not do that he did, even as a captive and bond-man to act sin of himself, and nothing but sin can a man do of himself, or doth, which notwithstanding is abated, and stayed by the spirit of Christ, as it pleaseth: so that, at all times, the flesh cannot do what it would, as the Apostle saith, The spirit is contrary and against the flesh, that it cannot do what it would, no more then the will framed by the spirit, can bring to pass what it would, through the hinderance of the flesh; for saith the Apostle, they are contrary one to another, that ye cannot do what ye would.* So that, to conclude, all good performances in man are Jesus Christs performances, by his representative the Holy Ghost, brought forth and done of him by, or

with

with the instrument of the members of man, together, or severally, framed and fitted for the work : Even as the body and his members are the instruments of the Soul, and therefore is called the Organ of the Soul, and can do nothing at all without the Soul : So the Soul and body both are the Instruments of Christs Spirit, without which they neither of them can do any thing that is good before God, and are in the doing only the instruments of the Spirit of Christ : and yet by grace, in the word of grace, those doings and works of the Spirit are called and accounted mans, and so accepted, through Christ, of God the Father.

And all the sin and evil done, is mans own act, even of the flesh and corruption of such as are Believers ; *In me* (that is, in my flesh, saith the Apostle) *dwelleth no good thing* : yet this sin done of the Elect in the flesh (though yet unbelievers) is taken away by Christ presently, as it is done ; yea was virtually taken away by the Fathers Decree, and acceptance in Christ, before it was done in appearance, and layd upon Christ : In which relation, I conceive, the Apostles words are most clear, saying, *He that is born of God, sinneth not, neither can sin*, because his sin is taken away by Christ before from the beginning, and by the Fathers pleasure, and in his acceptance, layd upon Christ : and this the Evangelical Prophet *Isaiah* sheweth plainly ; *God*, saith he, *hath layd upon Him the iniquities of us all*, (meaning the Elect :) And *Isai. 53. 6* the Apostle saith, *He bare our sins in his body upon the tree* : And *1 Pet. 2. 24* again, *The blood of Christ cleanseth us from all sin*. And this is the great grace of God manifested to Believers, that they are cleansed from all their sins, though subject in the flesh to frequent sins dayly : and yet are so governed and kept by Christ their King, that they do not sin the more, because they know this exceeding grace, that their sin is taken away, and cleansed in present : This manifesteth no occasion to the flesh, which the Apostle adviseth to take heed of ; but this grace, known to Believers, doth stay and hinder the act of sin in the reasonable Soul of Believers, though the same reasonable Soul be corrupted and fleshly : For the common reason of men will advise to do less hurt to that man that hath saved his life, or done him most good. Sin is a great grief and hurt to God, as the Believer knoweth ; for sinful man is warned, *Grieve not the good Spirit of God, whereby ye are sealed to the day of Redemption* : and again, *They shall look upon him whom they have pierced*. Believers know, that the nature of sin is to grieve and pierce their God, that hath saved their life, and hath only done them good of love and free grace, without any desire of

Rom. 7. 18

1 Joh. 3. 9

1 Pet. 2. 24

1 Joh. 1. 7

Rom. 6. 1

Gal. 5. 13

Eph. 4. 30

1 Joh. 19. 34

their own : Therefore this known grace of Believers must needs be a great stay and stop to them of doing that which they know is sin against God, Gods great grief, hurt, and piercing.

Q. Are there not some Hypocrites of such as profess themselves to be stedfast Believers in Jesus Christ ?

A. Yea ; there are four sorts of men, that profess themselves constant Believers in Jesus Christ, that are Hypocrites.

The first are such, which notwithstanding they will say they believe in Christ to be saved by him, yet they hold themselves under the moral Law, the Law of Commandments, the Law of Works before God, as man was before he fell, and is after, not being in Christ.

That notwithstanding all that Christ hath undertaken and done for them, the moral Law is still a rule which they of necessity must follow, and do the commands thereof before God unto life, as being left in such bonds by Christ ; otherwise they believe they cannot be saved by Christs performances : For, say they, *Christ came not to destroy the Law, but to fulfil it* : which Scripture they do, and must needs take thus, to uphold their dissembling believing in Christ, That Christ did not, by his coming, take away the power, command, dominion, and bond of the Law from his Elect Believers, but did fulfil the Law for them. But alas, what benefit should the Elect have by Christs fulfilling of the Law for them, if Christ should have left them under the power, command, and bond of the Law still ? If a friend payeth the whole sum of money due by a bond, to whom his poor friend is bound, and leaveth the bond still in to ce, and the debt still to be demanded of the poor man ; what benefit hath the poor man of that his friend payd ? So if Christ hath fulfilled the Law for his Elect, and left his Elect still in bond to the Law, and under the command and power of the Law before God, what benefit have the Elect by Christ fulfilling the Law for them ?

Solut. But they understand not the words of Christ rightly, for indeed *Christ came not to destroy the Law*, that is, not to take away any power, command, bond, or penalty of the Law, touching the reprobate, which he came not to fulfil the Law for ; yea, nor to take away the Law in all respects touching his Elect : For it is the justice of Gods righteous Law, that he continually pleadeth to and with the Father for his Elect, that he hath fulfilled all for, and done all for, for their peace with God : Therefore the Apostle saith, *If any man sin, we have an Advocate* (that is, a Pleader of Law and Justice) *with the Father, Jesus Christ the righteous, and he is the propitiation for*

Mat. 5. 17

1 Joh. 2. 1

our sins. It is the Law and Justice of God that Christ pleadeth for his Elect, which he paid the uttermost farthing of their bond and debt to God for; by his righteousness, suffering, and performances; whereby he obtaineth discharge from them of the binding Law, and is the propitiation for their sins; And (saith the Apostle touching the Elect) *He hath put out the band-writing of Ordinances that was against us* (meaning of all Laws before God) *which were contrary to us, he even took it out of the way, and fastened it upon his Cross.* Col. 2. 14

But that of the Apostle (touching the Elect) where he saith, *Sin shall have no more dominion over you; for ye are no more under the Law, but under Grace,* doth still make more for their dissembling in believing: For the Apostle saith, *Sin hath no dominion or power over the Elect, because the Law hath no dominion or power over the Elect; they are no more under the Law, but under Grace:* Therefore we must needs conceive the Elect are in truth discharged, disburthened, and freed from the dominion and power of the Law before God, that is, the commands and bonds thereof, before they are or can be discharged, unburthened, and freed from the dominion and power of sin before God, which is the curse and death. And this Christ shewed in the order of his work to both: For first, Christ fulfilled all righteousness of the Law in his life before men, that so the power and dominion of the Law, in the commands and bond thereof, might be answered and satisfied before men; for this command and bond was but that the Law might be kept and fulfilled of man: And then when he had fulfilled the command and bond of the Law, he paid his death and blood for the transgression of the Law, both made in *Adam* actually, virtually, and successively, of all the Elect of God then in *Adams* loyns, whereby Christ leaveth not his Elect neither under the command nor bond of the Law, which is the dominion and power thereof; nor under the penalty, curse, and death for sin and transgression of the Law, which is the dominion and power of sin. Christ hath discharged his Elect, both of the power and dominion of the Law, and of sin and curse.

And yet this sort of dissembling Believers, not here satisfied (as men not humbled truly, but deceived by the spirit of Antichrist, which ever exalteth man) will say, They are not blocks and stones unto good unto the holy commandment; They can endeavor, and must; They have power in themselves, if not to do all, and follow all the rule of the Commandment before God, yet by the leave of God, by Gods grace, and by the help of Christ, they may: So that they pre-

sume they have power enough of their own to do and follow the rule of the Commandment before God, if God will give them leave, and give them grace to do and follow it; at least, if Christ doth help them in the work, if themselves be not strong enough: Herein holding forth, as if God were sometime a Hinderer of his workman, or not always a furtherer of his work and workman, and as if Christ were as a journey-man at a pinch to help on a work charged or undertaken, and themselves the principal workmen.

But God hath revealed to his Elected Believers, that they know that themselves lost all power, will, and inclination, to the doing any thing at all of the holy and just Commandment of God in Gods sight, in the first sin and fall of *Adam*, meaning in the estimation of God; and they know there remaineth to themselves no power, will, or inclination to good, as in themselves, and of themselves before God; as *Paul*, an Elected Believer, acknowledged of himself; *I find no*
 Rom. 7. 18 *means, saith he, to perform that which is good before God: We can-*
 2 Cor. 3. 5 *not think any thing that is good as of our selves: Neither did God*
 in the Promise, or Covenant of Grace, made to *Adam* in Paradise, promise to restore or give again to *Adam* and his Elect of mankind in general, the power which he had lost of doing the commandment before him: but all the promise of power was made to the seed of the woman, which seed was Christ; *The seed of the woman shall*
 Gal. 3. 10 *break the Serpents head, saith God: he meant only, that his Christ*
 should have power to break the Serpents head, to do the work of God, and loose the works of the Devil. And they know,
 1 Joh. 3. 8 *that in themselves dwells no good thing, (as Paul confessed of him-*
 self,) but that they are miserable, wretched, poor, blind, and naked
 Rev. 3. 17 *in themselves.*

And they know, that God (knowing the loss, weakness, and want of power in his Elect, unto all good before him: did therefore, according to his fore-purpose and love, give and send his Christ, furnished with all power, righteousness and wisdom of the Godhead, to perform all before God, touching the holy Law and Commandment for them, and in their behalf, unto their salvation, without charging upon his Elect any performance of Law and Commandment at all before God, which they (he knew) had no power to do, and which Christ had undertaken to do for them, and had performed already before God. When a debt is paid, Justice doth not require it again: and therefore the Elect do not stand bound or charged before God with the bond, commandment, or rule of the Law, upon necessity to
 their

their salvation. And they know, that God did never hinder, dishearten, or discountenance any man, in, or from the works of his holy commandment; and that Christ is no such helper to man, to perform the good work, as an additional power to the power that man hath of his own: But that Christ is the whole power, and the whole workman of the work, and man, or any member of man, only the instrument, which he of his grace having fitted as he pleased to make use of, in the work of godliness and goodness.

So that God knoweth, his Christ knoweth, and the Elect Believers, which are *rooted and built in Christ, and stablished in the faith*, know, Col. 2 7 That for a man to say, as a Believer in Christ, that he is only saved by the performances of Christ; and yet to believe that himself is bound to perform something for his salvation, is but halting, hypocrisie, and dissimulation in believing, and an undervaluing of Christ and his performances, as if they were not able and sufficient enough for mans salvation: A great injury to Christ and his merit, and a charging of God with injustice; To take the whole debt of Christ, and yet to hold the poor man bound when the debt is paid.

And for a man to say, he lost all power in *Adams* fall to do the Commandment before God, and yet to say, he believeth (if God will give him leave, if God will give grace and favor, if Christ helpeth him) he can do it, or something of the commandment, is meer halting, hypocrisie, and dissembling.

For, for a man to say, he lost all power, and to have some power still, is to dissemble.

For a man to say, that God commandeth him to do a work, and to question his leave to do it, is to dissemble.

For a man to question Gods favor to him in doing that he commandeth, is to dissemble; for no servant of man will question his Masters leave, or favor, to do his command: nor call him a helper, as a co-operator (as they speak and intend) which is whole doer of the work, and which they ought to call the whole and only workman, without halting, dissembling, hypocrisie and injury.

The second sort of hypocrites in believing, are those, which say, They believe to be saved by Christ, if they stand and hold in the faith; but they believe they may fall away from the faith, and commit such sin, as may shut them out from salvation by Christ, and from believing to be saved by him, and so be in the state and danger of damnation, and yet upon repentance may have forgiveness then granted of God, and may believe again to be saved; and so may fall and rise a-

gain often in their life : and as they dye in either state, be saved , or damned.

Mal. 3.6

Which manner of believing (pretended in the true God and Christ, holden forth in the Word of Truth and Grace, to be a God and Christ of certainty, constancy, justness, grace, unchangeable, without repentance) clearly appeareth to be hypocrisie and dissembling in believing : For their believing is, indeed, in a God and Christ that is uncertain, inconstant, not just, and in his grace changeable, and repenting of that he hath done and covenanted of his free grace, according to the inconstancy and changeableness of weak, frail and failing man, which of himself hath no power to do good before God, to believe, to repent of evil, and so to continue ; but to sin onely, and to do evil : The true God (true Believers know) is a constant God, that loveth those which he loveth to the end ; which according to his endless love Elected those, which he of free grace did love, in and through his Christ, to be redeemed and carryed on to their salvation, according to his unchangeable love and purpose, by the performances of his Christ, the full furnished undertaker for them all, without any condition or consideration of mans weakness, frailty, doing, changing, or failing : for this was his Covenant of grace, which otherwise had been no Covenant of grace ; but an harder Covenant to man, now in weakness and frailty, yea in bondage of sin, then the Covenant of Works was to Adam, when he had power and freedom of Will.

Joh. 15.1

And true Believers know further, that Christ is unchangeable and sure in all he undertook for the beloved chosen of God ; and that he hath done all for them, and payd all for them in himself, and will certainly preserve and keep them all to be *presented blameless at his coming to judgment.*

Therefore their believing of their possible often falling from, and rising to Salvation again by Jesus Christ, grounded either upon God, his Christ, or man himself, is but a fiction of another God and Christ then the word of Grace holdeth forth, and a making mans salvation to depend upon himself, not the true faith, but a false, halting, and dissembling faith ; yea to hold forth God and his Christ inconstant, changeable, unjust in Covenant and promise, failing in undertaking and performance, is blasphemy, *Rabsheka's* blasphemy.

The third sort of professing Believers in Christ, which are hypocrites in their believing, are such as hold forth in their believing universal Redemption by Christ Death and Blood, which, say they, was payd for all mens transgression, for the Redemption and Salvation of all men, as

a price sufficient for the same, but not to be effectual and efficient to the unbelievers thereof: That it is their believing only that maketh the price paid for their Redemption to be effectual to their Salvation.

This believing is ungodly and antichristian believing, for it exalteth man and mans own work, to mans own salvation, above Gods and Christs work, above the vertue of Gods love, free grace, truth, and Christs blood and performance, undervaluing all of God and Christ to mans work of believing to his Salvation; as if the price of Christs blood, and the precious blood of Christ, were but a dead thing without the life and soul of mans believing, to act and effect the salvation of man: Herein is horrible blasphemy against God and Christ, Gods love, free grace, Truth, Christs blood and performances: For Gods love, purpose, decree, Covenant or Promise of his free Grace in Jesus Christ, his Christs precious blood and performances for mans salvation, are the whole cause, both material and effectual, efficient, formal, and final, of mans salvation, without any dependance of man, or his doing, to the same. Mans believing is no efficient or cause thereof, but God only. *Salvation is of the Lord*, saith the Prophet: *Our God is the Salvation of Israel: There is no Salvation in any other*, saith the Apostle, speaking of Christ and his performances: *Christ is the Saviour of all men*, that is, which are, or shall be saved. *By grace ye are saved: We know that all things work together for the best to them which love God, even to them which are called of his purpose: For those which he knew before, he also predestinated to be made like to the Image of his Son: And whom he predestinated, them also he called; and whom he called, them also he justified; and whom he justified, them also he glorified.* God predestinated, called, justified, and glorified before himself those he pleased before the World.

Jonah 2. 9
Jeri. 3. 23
Acts 4. 12
1 Tim. 4. 10
Eph. 2. 5, 6

What need more testimonies of Scripture for mans salvation only to be by God? his love, grace, decree, purpose, and his Christs undertakings and performances to be perfected certainly to those which God did love; to be elected and predestinated, to be called, justified, and glorified by his Christ, and his performances, for them undertaken, and all faithfully and effectually performed by him, before men, in his obedience, suffering, cross, death, and resurrection.

But yet further, the Apostle saith, *He dyed for our sins, and rose again for our justification*; where the Apostle holdeth forth plainly, that Christ justified those which he dyed for, that he paid his blood for. And the same Apostle saith, *that being justified by his blood, we*

Rom. 4. 25

Rom. 5. 9

are saved from wrath: Then it must needs follow, if Christ redeemed all universally in paying his blood, and justified all universally that he paid his blood for; and saveth all from wrath that he justified by his blood, None shall be damned: which must needs be the Conclusion of Universal Redemption, which is denyed in the whole Scripture.

And whereas they pretend mans believing to be the efficient cause that only maketh Christs Redemption effectual to man; it is certain by the Scriptures, that man hath of himself, or in himself, as of himself, no power to believe in Christ, or his Redemption, as he ought to believe, no more then he hath to pray as he ought to pray: Now the Apostle saith, no man knoweth, or hath power to pray, as he ought: *We know not to pray as we ought, but the Spirit maketh request for us, &c.* Yea, the Apostle saith, that *in him dwelleth no good thing*, then no power to believe in Christ, or his Redemption: Yea further he saith, that *he found no means to perform that which is good*; Therefore not to believe in Christ, or his Redemption. And further he saith, *We cannot think any thing of ourselves that is good*; if not to think to believe in Christ, much less to believe in Christ, to believe his Redemption: And David saith, *There is none that doth good, no not one*; if no good, then not to believe in Christ, for that is a great good thing.

It is the Spirit, sent by Christ to man, that hath the power to do the good work of praying and believing for man; *The Spirit it self* (that is, alone) *maketh request for us*, saith the Apostle, not man himself: Indeed the Spirit fitteth the Soul, or heart of man, to be his Instrument in the work of believing, as the pen is the instrument of the writer in his writing; but the believing is no more mans Believing, then the Writing is the Pens Writing.

The Spirit openeth the blinde eyes of mans soul, (as the Prophet saith,) and holdeth forth Jesus Christ, and his Redemption, by his precious blood payd, his justification and salvation, by the same and other his performances, and by the power of the enlightening, acting, and guiding of the Spirit, the blinde eyes of the Soul, opened, are the instruments of the Spirit, fitted to behold, see, and apprehend Jesus Christ, his Redemption made by the price of his blood payd, his Justification and Salvation wrought out: So that the believing of Gods Elect is none of their own work, but the work of the Spirit every way; it is onely the manifestation and evidence of Christ, &c.

made

made by the opening the blind eyes of the reason and understanding, to let in Christ, and to be instruments for apprehending and applying the same to the soul: And so the Apostle describeth or defineth faith; *Faith* (saith he) *is the evidence of things that are not seen: Faith is the fruit of the spirit,* (saith the Apostle;) not of man, or the flesh, but of the spirit; yet, not before redemption and justification, effected and perfected, but only brought forth and manifested after redemption, justification and salvation, made sure; which notwithstanding are first made manifest and known to the elected believer, when by grace he is made a believer. Heb. 11. 1. Gal. 5. 22.

These premises plainly conclude, that faith is not the cause efficient, or maker of the Redemption of Christ, effectual to man the believer; nor the antecedent to justification, and assurance to salvation; but only the subsequent, consequent, or fruit following the manifestation and evidence of the same, to the elect Believer, where it pleaseth God to bestow this grace upon his Elect.

And charity will not suffer us to doubt, but that many which die before faith is manifest in them, are of Gods Elect: For (no doubt, but that the just God giveth his Christ: all those he paid for with his precious blood; And that neither the Devil, Hell, unbelief, nor any sin can take them out of Christs hands, nor hinder him of those he paid for. Job. 17. 12. v. 28.

Obj. The Apostle saith, *We conclude that a man is justified by Faith, Therefore faith is the cause of justification.*

Ans. Faith is there meant of the manifestation of justification; as Rom. 8. 28. if the Apostle had said; we conclude, that the justification of a man, which first manifested and made known to him, by believing, or in believing, then a man hath the first evidence thereof, faith is the evidence of things that are not seen. Heb. 11. 1.

Obj. Christ saith, *he that believeth and is baptized, shall be saved, he that believeth not shall be damned: therefore, none shall be saved, but those which believe, none that are prevented by death, which did not believe, shall be saved.* Ma. k. 16. 16.

Ans. It is to be understood of those which slight, despise, and contemn the faith and believing in Jesus Christ, the manifestation and knowing of Redemption, justification, and salvation only by Christ.

Obj. The Apostle saith, *as many as were ordained to eternal life*

Acts 18
48. or salvation, believed therefore all that are ordained to eternal life, do believe, and none but believers are ordained to eternal life. All must be damned that believe not.

Ans^r. This Text is to be understood, of as many of those present; which heard the word of the Apostle preached at that time, not of all men and women, young and old, when, where, and whatsoever, whereof many never heard the Gospel preached, and are departed this life not utterly without hope to us, of their eternal life, though without manifestation thereof in believing: the Lord knoweth who are his, *Paul* was elected in Christ before the world, and made sure of eternal life: when *Paul* persecuted the Church, and did it in unbelief, 13. he had not faith.

The fourth sort of professing believers in Christ, which are Hypocrites, are such, as the Apostle speaketh of, *that turn the grace of God into lasciviousnes or wantonnes*, which rather use the liberty that they conceive in their corrupt understandings; the grace of God, Christ bringeth to believers, for to be an occasion to the flesh, to give unto them the raines of licentiousness and sinning, that the abounding of grace above sin, spoken by the Apostle, giveth all liberty to do any sin, the flesh inclineth unto. And for that the Prophet saith, all their iniquities, being believers, are laid upon Christ. And for that the Apostle saith, he hath born them already upon the tree in his body, and washed them away with his blood. There is no conscience or question (say they) to be made of sinning, or not sinning, grace hath made no stop or exception of sinning.

This believing is ungodly, and like to the womans eating of the forbidden fruit; wherein the old Serpent the devil, made her believe there was no sin: so the Devil maketh these believe there is no sin in this their believing, that is most abominable sin in the sight of God.

For the faith and believing, which is the fruit of the spirit, is quite contrary believing; for although the true faith, which is the fruit of the spirit of Christ, apprehendeth the love and grace of God in their election, in the promise, in the laying of all their sins and iniquities upon Christ, and in Christs bearing them in his body upon the tree, and in his washing them away by his blood. Yet they which have this true faith, do not believe that Christ leaveth them there to themselves, to live after the flesh licenciously with loose reigns of sinning. But they believe the free grace of God, that hath done these great things for them, through Jesus Christs performances, will go along with them, and

and teach them, that is, fit them, inable, direct and guide them as the instruments of his spirit, to denie ungodlines and worldly lusts, and to live soberly godly, and righteously in this present world. Tit. 2. 11.

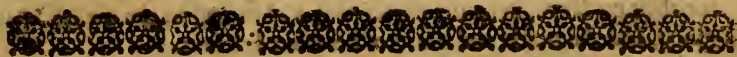
That the spirit of Jesus Christ will fit them to be his instruments of mortifying the deeds of the flesh by the spirit, and lead them, that they shall walk after the spirit, and savour the things of the spirit; yea that the more they have of the spirit in them, the more the fruit of the spirit will appear in them, in all manner of goodness, and less of the flesh unto sin and wickedness. The more of Christ they have, the more will Christ and his righteousness shine in them. The manifestation of the spirit, saith the Apostle, is given to every man to profit, or do good withall, where good is not the spirit is not, where sin is abounding, the spirit is wanting. Rom. 8. 13.
1 Cor. 12. 7.
1 Cor. 12. 3.

No man, saith the Apostle, can call Jesus Christ the Lord, but by the Holy Ghost, meaning, except he be an Hypocrite. Therefore those which call Jesus Christ their Lord and Saviour, for their liberty of sinning, are palpable Hypocrites. For sin is not the fruit of the spirit, but goodness and righteousness. Mar. 7. 1.
Gal. 5. 23.

It is grace indeed from Christ to wretched sinful man, to have wrought out his deliverance from Hell and from sin, against his good God: But it were no grace from Christ to have wrought forth for man a liberty to sin against his good God. But herein appeareth the grace of Christ to his elected believers, that he suffereth them not to sin, as the flesh lusteth, that he mortifieth sin in them by his spirit. Leuir. 19. 17.
Rom. 8. 13.
P. 37. 24.
v. 35.

That though they fall, they shall not be cast of, for the Lord putteth under his hand. Ierem. 32. 40.

That the righteous shall never be forsaken, I will put such a feare into their hearts, saith the Lord, with whom I have made my Covenant, that they shall never depart from me.



Christs Government of his Church upon Earth.

The truths and lights in this Treatise, discover the errors of the Independents, Anabaptists, and Brownists, and of their pharasaical Legalists, the great opposites, and may reconcile them all through the power and working of the grace of Jesus Christ, touching Christs Government of his Church here upon Earth.

IF those amongst us which are called *Independents*, and the rest which harp of that string, who to uphold their Independency and immunity amongst men. Therefore hold forth Christ their only head, King, Ruler, Governor, Lord, Law-giver, Magistrate, Pastor, and Teacher, &c. and not man. And that Christ only hath the office and power to rule, govern, give Laws, feed, teach, &c. and no man.

And that the Laws given by man to the republique and Kingdom, whercof Christ is the head, King, Governor and Law-giver only, are not of bounden duty and Conscience to be obeyed. But onely those given by Christ himself, and under his rule and Government only.

If those I say which hold forth Christ thus unto men, do also further hold him forth, to have all power to good, all good, wisdom, righteousness, holiness, and true goodness in himself alone; And that by his own soul and absolute power he doth all good things, whether good rule, Government, Order, Law-giving; yea, love, joy, peace, patience, meekness, righteousness, temperance, yea all goodness whatsoever, as he pleaseth in his universal national political, parochial particular Church, and in any member of any of them, through his holy and incomprehensible spirit in them, sent unto them for their comfort, keeping, preserving, and fitting to the Kingdom of glory, and the praise and glory of his grace for ever.

And that every good thing among the Sons of men, done in truth, Gods sight good, so done, and is the deed of Christ himself, by his powerful spirit, and not of the will of man, but of the will of God only.

And

And if those do acknowledge, that in man as himself dwelleth no good thing : And that in and of himself he hath no means to perform that which is good before God, as *Paul* the Apostle of Christ did confels and acknowledg of himself. Rom. 7. 18

And that they have no power to good, before God, or can think or do any good themselves of themselves, but that they know they are wretched, miserable, poor, blind, and naked. And so by consequence, that man, or men, of their own power and wisdom, cannot rule well, govern well, order well, give Laws well, in Gods sight, with any goodness in their ruling, ordering, Law-giving, teaching; no, nor can love well, rejoyce well, nor pray well, as they ought to pray, (as the Apostle saith) *we cannot pray as we ought, that is, with any goodness* Rom. 8. 26.
in our prayers.

And if those will acknowledg this undoubted truth, That although man cannot do these, or any good things of himself of the holy Law, and Commandment before God : yet because it pleaseth Christ, all such works of righteousness and goodness, should be done among his Elect, and other, to the glory of the Father in Heaven, in the way of mans pilgrimage, (as Christ speaketh,) *Let your light so shine before men, that they seeing your good works, may glorifie your Father which is in Heaven.* Mat. 5. 16.

And that Christ therefore hath sent his holy spirit to his universal, national, political, parochial, or particular Church, (all being but one Catholique Church, though severed into particulars) and to every member of the same, to bear and hold forth such fruit of his spirit of all manner of goodness, as should be most fit and most behoof-ful to all or any of them, for the glory of the Father, and their comfort, whether it be the goodness of ruling, governing, ordering, commanding, teaching, obeying, serving, loving, &c. And of his great grace to man, to make and fit corrupted man in his Members of soul and body, (as he pleaseth) to be his instruments of such his good and righteous works, best besitting publique and private, universal, national, political, parochial, and every particular Church, and every member thereof, in their Relations to the glory of God, and the good and comfort of his elect people.

And that those good and righteous works, which Christ doth by his spirit in his Elect, He of his grace to his Elect, in his word of grace, imputeth and accounteth to them, and calleth them their works, (as if they had been done of themselves,) Although they were but instruments only of his spirit, whereby, or wherewith Christ
 Cc himself

himself by his spirit did them. As if a writer of a good matter should sharp, fit, lead, and guide his pen wherewithall he writeth, and should afterwards praise his pen, and say, my pen writ this good matter.

Certainly man is no more the doer of the good of the holy Commandment, then the pen of the writer is the writer of the good matter. It is Christ only of his grace, that accounteth it unto man, to be mans, and of grace to call it mans. So (through his great grace) as he accounteth his own works and doings, to be the works and doings of his Elect, and calleth them their works, whereof they are only instruments fitted of him and by him, not of, nor by themselves; even so those which are but his fitted instruments, he in his word of grace, calleth the doers of the work, which himself only doth; And giveth them the titles of the doers of his work, which are his own only titles due and proper to himself, the doer in truth only. So the Lord made and called *Saul, David and Solomon, Kings over Israel. Now my Lord and God, saith Solomon, thou hast made me King over Israel, instead of my Father David.* So God made, and call'd *Moses, a Prince, a Judge, and a deliverer of his people Israel out of Egypt. Moses whom they forsook, saying, who made thee a Prince and a Judge? The same God sent for a Prince and a deliverer.* So God made and called *Judah his Law-giver, and likewise Moses his Law-giver to his people, saying, Judah is my Law-giver. The Law came by Moses.* God called *Saul, David, Solomon, by the names of Kings, Rulers, and Governors.* And he called *Moses by the name of Prince, Judge, and Deliverer.* And he called *Judah and Moses by the name of Law-givers, which names, titles, and works of the Offices of such titles, although, were only his, and proper to him alone.* As the Prophet *Isaiah* saith, *The Lord is our Judge, the Lord is our Law-giver, the Lord is our King, he will save us.* As if he should have plainly said, There is no Judge, Law-giver, or King that can save, or do man any good, but the Lord, (as being such:) And the Apostle saith, *There is one only Law-giver, that is able to save and destroy; who art thou that judgest another man?* (meaning) there is none but that one Christ, to whom the Father hath given and committed all judgment and power, yea made all unto good, and unto all that can do any good, either to save righteously, or destroy righteously, or judge righteously, but only Christ Jesus the righteous. Yet the Lord Jesus Christ, can and may do these good things, and works, for the good and comfort of his Church, and for his own glory, (as he pleaseth) by any means and

Instruments, as he pleaseth, even as he smote the waters of *Egypt* with *Moses*, rod, and the waters were turned into blood. And with the same smote the Rock, and the waters gushed out, and overthrew the walls of *Jericho*, by the sound of Trumpets of *Rams Horns*. And fed seven thousand, and again five thousand men, besides women & Children, with a few Loaves & Fishes; And turned the water into wine.

Exod. 7. 20

Joshua 6. 20

Mat. 14. 19

Mar. 15. 34

John 2.

So Christ can do his good works of all sorts, both publique and private, yea in publique and private, for his universal, national, and particular Church and people, to their best behoof and comfort, by the Instrument of man or men, both in ruling, governing, ordering, Law-giving, commanding, and in obeying, serving, and submitting; which good works of obeying, submitting, and serving, Christ also himself did upon earth, being present; *I am among you* (saith he) *as one that serveth*: he took upon him the form of a *Servant*, and made himself of no reputation, he submitted and humbled himself unto death: To shew that his goodness is as well, yea as much in obeying, submitting, and serving, as in ruling & governing; and he maketh men his instruments of those goodneses and good works, as behoofful for the good and comfort of his Church and people, and the societies of men in the way of their pilgrimage, for private and publique, as governing, Law-giving, teaching and commanding, is good, and behoofful for his glory, and the good of his Church and republique. And are now those instruments of Christ, which he of his grace honoureth with his own Names and Titles of his Offices, (as King, Lord, Prince, Ruler, Governor, Law giver, and the rest) to be honoured with the same Titles, as the Instruments of Christ our God?

Luke 22.

27.

Phil. 2. 7.

And are not the Ruling, Governing, ordering, Law-giving, commanding, teaching of Christ by his spirit, in those his Instruments of his ruling, governing, commanding, judging, and the rest, wrought, done, and brought forth by his spirit in them, as the fruits of his spirit, by or with them his Instruments, and of his grace imputed, accounted and called by Christ himself, there ruling, governing, judging, Law-giving, ordering, commanding, and teaching (though they be Christs) to be accounted and called of men, their ruling, governing, and therest, though they be but instruments thereof? when as Christ our God himself so accounteth and calleth them there, (providing always) that they do acknowledge, as *Peter* did, *It is not through our own power or godliness, that we have done this, but the name and power of Jesus hath done it.* And as the Angel did to *John*; *I am thy fellow-Servant, worship God; that is, that men do not*

Aa. 3. 12.

16.

Rev. 21. 9.

take Christs honour to themselves, not give Christs honour to men.

Then do not those manifest themselves, not to have the spirit of Christ, whose fruit is all manner of goodness, as well the goodness of obeying, submitting and serving, as the goodness of ruling, governing, ordering, Lawgiving, commanding, and teaching, &c. and so to be none of Christs; for the Apostle saith, *he that hath not the spirit of Christ, is none of his*. Yea rather do those not bewray themselves to have the spirit of *Antichrist*, that deny and withstand to obey, humble, submit, and do service to such Christs ruling, governing, ordering, Law-giving, commanding, teaching, and judging, as is wrought, done, and performed of Christ, by or with his instruments of men? or that deny to account, and call such Christs instruments, Kings, Lords, Governors, Law-givers, and the rest, as Christ himself so calleth of his grace; or that deny to call that Christs Government of his Church, which is done of him, by and with his fitted instruments of men: for Christ is a King, Priest and Prophet, still; *he shall reign till all his enemies be subdued under his feet: he is a Priest for ever, after the order of Melchisedeck*: yea certainly, Christ is not a titular King, but doth execute his Offices of King, Priest and Prophet, still amongst men, for the good comfort and society of those which are his, in his power, wisdom and grace, by and with his instruments of men, in the ruling, governing, ordering, Law-giving, judging, commanding, teaching, &c. and in obeying, submitting, and serving: And to make this clear and plain unto men, the Apostle of Christ (himself being the instrument of Christs spirit) advertiseth much to Christians and Christian-churches, of ruling, preaching, or prophesying, teaching, waiting on the office men have, exhorting, doing serving, vice, giving honor; And of submitting to powers, paying tribute, resisting of powers, praying for Kings and all that are in authority, *that under them we may lead a godly and peaceable life*, and many more touching ruling, governing and obeying. And wherefore should the Apostle of Christ hold forth these things belonging to the Church and republique of Christ, but to shew that these good things being Christs performances in his Church and republique, which hath only power to do that which is good by his spirit, in his Elect with, them his instruments: for man himself of himself can do none of these good things (as hath been shewed) That those are, and in those is, Christs Government of his Church, as by, and with his fitted instruments.

Neither (touching Gods Elect people) is the Government of his Church,

1 Cor. 15.

25.

Heb. 5. 6.

& chap. 6.

20. & 7. 3.

See Rom.

12.

Rom. 13.

1 Tim. 2.

Church (taken for inward spiritual Government) Christs Government only, and Republique Government, taken for outward and bodily Government, mans Government, left to mans corrupt wisdom, reason and power; for then Christ should not do all good to and for his Elect people, then the Government of the Republique of Gods people must needs be evil wholly; for man of himself cannot do and bring forth with all his wisdom, reason and power any thing that is good, either spiritual or bodily, inward or outward, before God: *1 Rom. 7. 18* find no means to perform that which is good, saith Paul: But he that is the Keeper of *Israel*, keepeth spiritually and bodily, inwardly and outwardly, doth govern his people *Israel*, his chosen ones, spiritually and bodily, doth all good to them by his Spirit in them, with such fitted means as he knoweth best and pleaseth for their good; for the Apostle saith to Gods people, *The Lord careth for you.* *1 Pet. 5. 7.*

And why should men question where Christs Government of his Church is, or what the Government of Christs Church is, when they see Christ hath always had, hath now, and undoubtedly will always have his Instruments of his goodness, the fruits of his Spirit, both in ruling, governing, and the rest of that kind, and also of obeying, submitting and serving, for the comfort and society of his Church and people in the way of their pilgrimage, and for his own glory? As he had *Abraham* his Instrument, and his most publique Instrument, then, of his Church, to govern and teach, by him, the Church in his house, *Gen. 18.* and those that belonged to him: And *Moses*, and *Aaron*, and *Joshua*, his Instruments, to govern, teach and take such other offices of his (as he pleased) to make them his fitted Instruments in his Church, the people of *Israel*. And after *Joshua*, the Judges, *David* the King, *Solomon*, and others, to judg and govern (being his Instruments:) And afterward his Apostles, Bishops, or Overseers, Presbyters, Christian Emperors, Kings, and (by whatsoever names or titles they were called) many other his Instruments of his goodness of ordering, governing and teaching his Church: And whilest goodness appeared or appeareth in the ruling, governing, ordering, Lawgiving, judging, teaching and guiding of the Church according to Christs Law given in Grace and the Testimonies, is not this Christs governing of his Church? For it is sure, there is no true goodness nor righteousness but that which is Christs, but that which is the fruit of Christs Spirit, which is always accompanied with the rest of the fruits of Christs Spirit, *Love, joy, peace, long-suffering, gentleness, meekness, righteousness, faith, temperance,* and all manner of goodness, as the Apostle speaketh: *Gal. 5. 22.*

- Isai. 9. 6. tainly that was the Government that was *layd upon Christs shoulders*, and is still his Government, ordering, teaching and guiding, which hath true goodness, righteousness, meekness, love and peace, known to be Christs, by holding forth the fruits of the Spirit, and agreeing to Christs Law given in Grace, and the Testimonies, whomsoever he pleaseth to make his Instruments of the same; and those in whom Christ is by his Spirit, are made and fitted by his Spirit to be his Instruments of the goodness of obeying, submitting and serving willingly and joyfully as unto Christ, his Government, Order, Law, guiding and teaching; having goodness, it is Christs, although by or with the instrument of man: Therefore the Apostle saith, *Be obedient as unto Christ, as the servants of Christ*; and again, *Serving the Lord, and not men*. Certainly man of himself cannot rule well, neither can man of himself obey well, nor do any good thing: This *David*, a King and Prophet, a man after Gods own heart, sheweth; *There is none (saith he) that doth good, no not one*: And the Apostle of Christ also saith, *I find no means to perform that which is good*. It is certainly true, that which the Spirit writeth to the Angel or Minister of the Church of *Laodicea*, of all men, *Thou art wretched, miserable, poor, blind and naked*, meaning in respect of good, and righteousness before God.

Good ruling and governing is Christs ruling and governing, and good obeying is Christs obeying; they are the good works of Christ wrought by his Spirit in man, and brought forth of his Spirit by or with the fitted Instrument of man; and no doubt but they that have the Spirit of Christ, their conscience will tell them, that unto good ruling, governing, teaching, ordering and commanding, it pleaseth Christ well, that there be good obeying and submitting, by or through whatsoever means and Instruments Christ holds forth the same, as he pleaseth.

If Independents, and those with them, acknowledg that Christ hath power to good only, and doth all good in man only by his holy Spirit sent to man, of ruling and obeying, and whatsoever else; and that man himself of himself can do no good; and that the good ruling, governing, Lawgiving, judging, ordering and teaching, done of Christ, by and with his Instruments, fitted of him, by his Spirit, given them, for the good, comfort, and society of his people in the way of their pilgrimage, is the Rule and Government of Christ himself, though with the Instrument of man, and of his pleasure and grace accounted mans by him (as he doth all manner of his righteous and good works, love, joy, peace, &c. done of him by his Spirit in them) which he pleaseth

seth, of his grace, to make his Instruments of the same, and of his grace, as appeareth in the word of grace, nameth and calleth them theirs: Then there will be no question of Christs Government of his Church, nor of the obedience, submission and service due to his Government, without which the question is not, nor will be satisfied with answer: and in truth it is the same of righteousness only, *that giveth light to them that sit in darkness and the shadow of death, to guide their feet in the way of peace.*

The Legalists strive much about this undecided question of Christs Government of his Church, against the Independents, Anabaptists, and Brownists, much of the same way; but being misled by the Spirit of Antichrist, they prevail little; for all their Arguments are but mans, as Antiquities, Customs, humane Reasons, conveniences and inconveniences, the letter of the Scripture of Laws and Ordinances; but they draw not so deep as out of *Jacobs Well*, the fountain of Grace.

They say, Though Christ hath power over all, and hath Almighty power, yet man hath power of his own unto good, as unto evil; and that man hath power of his own to get to himself habitual virtues, by studying, laboring, practising, and endeavoring the same.

And they say and hold forth, That although Christ be King of Kings, and Lord of Lords, that is, supream King, supream Prince and Lord, &c. yet there are Kings, Princes and Lords upon Earth; and that Kings, Princes and Lords upon Earth, are Kings, Princes and Lords of themselves, and their Titles are their own, of their own right, property and interest; and that they by their own power, rule, govern, command, and order, their people under them, and of their own right; and that by their own power and right they do and may command the whole Church and people under them, and all ought to obey and do service to them, and submit to their power and command, as their Kings, Princes and Lords absolute; and that through this their power, ruling, governing, Lawgiving, judging, and the rest, the people have their peace, safety, society and communion; and that they have right to honour for the same.

But these and such attributions to man, savour too much of the spirit that dis-throneth *Christ*, and exalteth man into the Throne of *Christ*.

There is no man that is a King, Priest, or Prophet of himself; *Christ* only is so of himself by the eternal Unction; man is nothing of good himself: Therefore the Apostle saith, *If any man think himself to be somewhat when as he is nothing, he deceiveth himself in his own imagination.* Gal. 6. 3.

And

And there is no man, whatsoever he be, that hath any power to get, or procure to himself, an habit of holy vertue or vertues, or any goodnes before God, by his own labor, industry, study, practice, or endeavor; or that hath any power of his own to any good: *All power (saith the Apostle) is of God*; it is Gods power, not mans own: neither can any man do any thing that is good of himself, although he hath the Spirit of Christ; for so *David*, who had the Spirit of Christ, acknowledged of himself, and all others; *There is none that doth good (saith he,) no not one*: And *Paul*, which had received the Spirit of Christ, acknowledged the same of himself, saying, *I find no means to perform that which is good*: It is Christ only, by his Spirit, that hath power, and that doth the good work, by or with his fitted instrument of man (of his grace;) and accounteth the work done by his Spirit (of his grace) the work of man, his instruments only thereof, made and fitted by his Spirit, whereby and wherewith *Christ* doth the work.

And so, as the good works of Kings, and Rulers, and Governors, are not theirs, but Christs; or theirs only by account and of grace, as they are the instruments of Christ: So their Titles of Kings, Rulers, Governors, Lawgivers, Judges, Teachers, and the rest, are not mans Titles by any merit, interest, or property, they have to them, or in any of them, but only of grace and account; as *Paul*, called an Apostle, acknowledged he had no property or interest to that Title of Apostle, but by account and grace; *By the grace of God (saith he) I am that I am*: I am an Apostle, but by the grace of God it is that I am so; not of my self, my property or interest thereto.

Man is not of any property King or Lord over Gods heritage. It is Christ alone that is of property, due, right, merit, and interest, King, Priest, and Prophet, Lord, Ruler, Governor, Lawgiver, Judge, Teacher; and men only by account and grace so called and honored of Christ: and they all to cast their crowns down to the ground before him; and to give and ascribe all honor, glory, power, might, and majesty unto him which is all in all.

And thus the discovery of the Errors of *Independents*, *Anabaptists* and *Brownists*, touching Christs Government of his Church, is made by the Spirit of grace and truth: And also of the Error of the *Legalists* touching the same; and their Reconciliation to the Truth, by the grace and power of him that is able to open the eyes of the blind, and bring him home that wandereth and goeth astray.

And certainly, if *Independents, Legalists*, and all *Dependents* will acknowledge the undoubtable truth, That Christ did ever give, doth, and will ever give, his holy Spirit of Adoption to all of his Elect people, to all of his Church catholique; as the Apostle saith undoubtedly of all those, *We have received the Spirit of Adoption, whereby we cry, Abba, Father*: And again, *He dwelleth in you, and shall be in you*, (meaning by his Spirit :) And further, *If any man hath not the Spirit of Christ, the same is none of his*. And yet further, *Know ye not your own selves, how that Jesus Christ is in you, except ye be Reprobates?*

Rom 8. 15

John 14. 17

Rom 8. 9

2 Cor 13. 5

And also, if they will acknowledge, That man hath no power nor wisdom to do any good thing of himself; That *all power unto good belongeth unto good onely*; That *his is the Kingdom, the Power and the Glory for ever*, (as Christ himself taught.) And if they will acknowledge, That Christ, by his Spirit given to his Church (disposed as he pleaseth) doth, worketh, and bringeth forth all good things, for publique and private, for the whole Church and particular, as well of ruling, governing, lawgiving, ordering, commanding, judging, teaching, and guiding; as also of obeying, submitting, and serving, for his own honor and glory, and for the good comfort and society of his people, by or with such his instruments of men, fitted by his Spirit, as he pleaseth.

Psa. 62. 11

Mat. 6. 13

Then they must needs conclude, That this is Christs Government of his Church, which is made, done, and wrought by his Spirit, by or with such fitted instruments of men, as are held forth in the word of Grace and Testimonies, and guided by his Spirit (as he pleaseth,) having evidence of the fruits of the Spirit, *love, joy, peace, long-suffering, righteousness, gentleness, goodness, faith, meekness, and temperance*, always accompanying the same.

Gal. 5. 22

And as Christ governeth his Church upon Earth by divers his fitted instruments of his Spirit, called by him with his own names and titles, *Kings, Princes, Lords, Rulers, Governors, Lawgivers, Judges, Bishops or Overseers, Presbyters or Elders, Pastors, Teachers, Deacons, Ministers, Helpers*, or whatsoever other names mentioned in the Word of Grace, in such place and office of his, as he pleaseth to make them fit for by his Spirit of Grace, to be his instruments in his compleat Government of his Church, and Republique thereof.

So Christ being the Head of his Church, and being the Head of

Eph. 4. 12 the whole body of his Church in all things upon Earth, thus governed by him (as the Apostle saith) He hath undoubtedly his instruments of his Headship of his Church severed into many National Churches, to which his Government belongeth: And certainly, to that instrument of Christ upon Earth, which he hath fitted and placed for the first and principal of his Government in his ordination and subordination, Christ is well pleased to account to him his honor and title of Head of that National, Political, and Parochial Church. So *Samuel*, the Prophet of God, accounted the same to *Saul*, being made King; *When thou wast little in thine own sight* (saith *Samuel*) *wast thou not made Head over the Tribes of Israel?* for the Lord anointed thee to be King over *Israel*. And *David* the King praised the Lord, saying, *Thou hast preserved me to be Head over Nations.*

1 Sam. 11
17
2 Sam. 22
44
Eph. 4. 16 Now to *Christ the Head* (saith the Apostle) *the whole body is coupled, and knit together in every joyn*t, for the increase of the body, unto the edifying of it self in love: So the whole body of the Church is coupled and knit to Christs instrumental Head, for the good and benefit thereof, in all things of goodness to be directed by the Head, for the edifying of the whole in love: Every body hath his head; otherwise it were a monster.

The Body of Christ upon Earth cannot be without an Head of Christs upon Earth, in which have rested all disquietness and questions of the Church from the beginning: As in *Moses*, *Joshuah*, the *Judges*, *David*, *Solomon*, and the rest of the good Kings; in the Apostles of Christ, and other the Heads of the Church ever since, and from the beginning.

Non bona tam sequitur, quàm bona prima fuit.

Luk. 18 8 When the Son of man shall come, shall he finde Faith upon the Earth?



JOHN. 15. 5. — *Without me you can do nothing.*

The right meaning and understanding of these words of Christ giveth light to the Truths in these Treatises, which must needs be included in one of these six Expressions following.

First, *That Christ is the Helper of man in the good work.*

Or

Or secondly, *That Christ is a co-operator With man in the Work.*

Or thirdly, *That Christ is the Instrument of man in the Work.*

Or fourthly, *That man is the Helper of Christ in the Work.*

Or fifthly, *That man is the co-operator With Christ in the Work.*

Or sixthly, *That man is the Instrument only of Christ in the Work.*

Solut. If Christ be the Helper of man in the work, then is man the beginner and master of the work, the principal worker or workman of the work, and man is exalted above Christ.

If Christ be a co-operator with man, then Christ is only a partner with man in the work, and so Christ hath only his share with man of the work, Christ is dishonored.

If Christ be the Instrument of man in the work, then Christ is not the doer of the work, but man is the doer; the work is wholly mans: for the Instrument is only fitted, guided, and acted by the workman; and so is Christ only fitted, guided, and acted by man, if Christ be his Instrument: man is exalted above Christ.

If man be the Helper of Christ in the good work, then Christ is not able and strong enough, or not sufficient to do and perform the good deed, but hath need of mans Help: so man is exalted, which is *nothing*, (as the Apostle saith.)

2 Cor. 12
11
Gal. 6. 3

If man be a co-operator with Christ in the good work, then man may of right claim a share in the work, and of the work that is righteous; and so man hath something to boast of, contrary to the Apostle, and man is exalted.

1 Cor. 9. 16

If man be only (by grace) a fitted Instrument of Christ in his good and righteous work (as he pleaseth,) then Christ is the only doer and workman of the work, and the work is wholly Christs; the honor wholly belongeth to him: and man is so made graciously his Instrument also of the praise and glory of his grace; especially for Christs accounting and imputing his own work, and the righteousness thereof, to man; as Paul saith David said, *Blessed is the man to Whom the Lord imputeth righteousness Without Works of his own.*

Rom. 4. 6, 7

To this agreeth that of the Apostle, *Give, or yield your members instruments of righteousness unto God:* And again, *Yet it was not I that labored, but the grace of God with me,* (meaning in his instrument.) So Christ told his Disciples, *It is not you that speak, but the Spirit of the Father in you;* you are but the instruments.

Rom 6 13
1 Cor. 15.
10
Mat. 10. 20

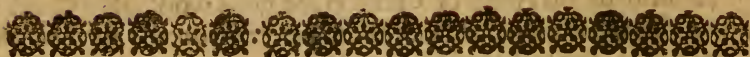
So David said, *My tongue is the pen of a ready Writer;* that is, the instru-

Psal. 45 1

instrument of the Spirit of God, as the pen is of the writer.

The pen writeth not without the writer, no more can man do the good thing without Christ the doer; as Christ saith in the Text, *Without me you can do nothing*; no, not being the branches of the Vine, the Elect of God: The branch cannot bear and hold forth the fruit without the Vine and spirits thereof.

This way Christ indeed is exalted, as God exalted him; and any the other ways not so, but dis-throned.



FINIS.

